REBUKES for SIN
Elizabeth By GOD's *Late*
BURNING ANGER:
BY THE
BURNING of *LONDON*:
BY THE
BURNING of the WORLD:
BY THE
BURNING of the WICKED in HELL-FIRE.

To which is added,
A SHORT DISCOURSE
Elizabeth OF
HEART-FIXEDNESS,
As a Means against Perplexing Fears in Times of Danger:
Occasioned by the General Distractions of the Present Times.

By *T. Doolittle*

LONDON,
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To the Citizens of London, that suffered by the Judgement of the late Great, Dreadful Fire, whether setled near or scattered further off:

Grace, Mercy and Peace, &c.



When God entreth into Controversie with a People, he will proceed till Judgements have their designed issue, either in the Reformation or Destruction of those with whom he

doth contend: and therefore when one Judgement doth not make them cease from sin, and turn to God, but they go on to add sin to sin, God goeth on to add Judgement to Judgement; and he weigheth in the scales of Justice his Judgments with their sins, that there might be some proportion, in punishing smaller sins with smaller Judgements, and greater sins with greater Judgements, and where they do encrease in sin, and goe from smaller sins to greater, God encreaseth his wrath, and goeth from lesser Judgements unto greater; by which he calleth sinners to return: when these Judgements are great, Gods Calls are loud; when many, Gods Calls are earnest; when close together, one Judgement treading upon the heels of another, Gods Calls are thick; when Judgements are mingled with

with Mercy, Gods Calls are compassionate; now it is the greatest wisdome and the safest course for an afflicted people, to see Gods Hand when it is lifted up, and fall down in deep Humiliation before him, to hear the Rod, and consider who it is that doth appoint it, and so return by through Reformation unto him that smites them.

God hath (after your long and great Prosperity) of late begun his Controversie with you, partly in Spiritual Judgements, partly in Temporall; among these, eminently in the Judgement of the *Plague*, whereby God turned the Bodies of thousands into their Graves, and into Dust; and of the *Fire* whereby he brought the top of your highest Houses into your lowest Cellars, and turned them into ashes: By the *Plague*

God shewed you, how easie it was for him to take Owners from their Riches; by the *Fire* God shewed you how easily he could take Riches from their Owners; by both he declared his Anger and great displeasure against you for your sin. If *London* had turned to God by the former, we may believe that God would have turned from it the latter Judgment. But when God saw the first was soon forgotten, and that the most were the same, as bad or worse than before, as eager after the World, as unholy towards God, as unrighteous towards Men, as forward to evil, as backward to good, as proud, as selfish, as unsensible of the afflictions of others, as Lukewarm in Religion, as loose in Conversation, his anger that before was kindled, and lay smothering under your sins;

was blown up, and brake forth into vehement Flames, whereby the Lord hath swallowed up so many of your Habitations, and thrown down in his wrath so many of your dwelling Houses, and burned against you like a Flaming Fire, which devoureth round about.

And though through Mercy the GREAT FIRE that was kindled on so many Houses, and lesser Fires often since begun, are put out, yet you have cause to fear, that the Fire of his Anger is burning still, and so long you are not safe, but lie open to further strokes of greater indignation; for, for all this his anger is not turned away (*while you turn not from your sin*) but his hand is stretched out still.

It is therefore the concernment, and should be the care of all, with ut-

utmost diligence to endeavour to extinguish the Fire of Gods anger, that the Fire of his wrath against you might be turned into Flames of Love towards you: which must be done by your making use of the blood of Christ, by tears of Repentance, by the substraction of the fuel that keeps his anger burning, by the performance of those duties which God expecteth at your hands, after such discoveries of his fiery Indignation. What some of those sins are, that make Gods anger burn like Fire, in Judgements in general, and have kindled this Fire upon your City in particular; and the Duties after this, incumbent upon you, are insisted on in the two former parts of this little ensuing treatise.

This Fire which God did kindle in your City, the heat, and flames, and

and smoak thereof, was a little Emblem of the great and generall Conflagration and burning of the World, when the *Lord Jesus* shall be revealed from Heaven in flaming Fire; when not only a City, but the Heavens, the Earth, the Sea, all, shall perish by those Universal Flames, which God will kindle for the declaration of his Anger for all the sins that have been committed in this World. When Towns, Cities, Kingdoms, all at once shall be in Flames. What terror this will be unto the Wicked, what safety shall be unto the Godly at that time, what Duties you are with all diligence to be exercised in the performance of, who are in expectation of such a generall Fire, the third Part in these following Sheets set forth unto you.

But

But the greatest, and the most dreadfull, and most lasting Fire of all will be the Fire of Hell, which God hath kindled for the burning of the wicked in another World: When time shall be no more for them to sin, and game, and take their pleasure, then shall they enter into Eternity, and there be cast into, and roll and tumble in a Lake of Fire and Brimstone, in which they must burn, and broil, and frie, for evermore: whose pain will be intollerable, whose misery unspeakable, whose loss will be beyond conception, who must suffer in these Flames without Redemption or Deliverance.

Make it therefore your daily Prayers and Requests to God; so live and act upon this Earth, that you might noe be cast into this place of torment, nor be burned in this Fire that is prepared for

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the Devil and his Angels, and for the wicked, and final Unbelievers. Have you not seen how terrible Fire is upon your Houses? how terrible then will Hell-fire be, that shall burn the Bodies, and torment the Souls of impenitent sinners? If God shall awaken any of you by this Fire, that before were hardened and secure, and stirre you up to unwearied diligence, that you may escape the place where the Worm never dies, and the Fire never goeth out, and by the burning of your Goods upon Earth, shall prevent the burning of your Bodies in Hell, you will have cause to say, God in Mercy to your Souls, as well as in Justice for your sins, hath afflicted you. Those of you, whom God before had truly converted from sin unto himself, and by the blood of Christ applyed by the Spirit of God unto

your

your Hearts and Consciences, had delivered you from the place where everlasting Fire burns, after such an amazing sight as was the Fire of *London*, and of the effects of its vehement heat, might be the more excited to admire and love and praise the Lord, who hath saved you from Flames of Hell, infinitely more dreadfull than any Flames of Fire upon Earth can be. In the fourth part therefore of this Book, occasioned by this Judgement of the Fire, is added concerning the Fire of Hell; in the Doctrinal part many Questions concerning Hell-fire are resolved; in the Applicatory part is set forth the dreadfull state of Ungodly men that shall for ever burn in these Tormenting Flames; with Directions what you must do to escape everlasting Burnings, and Rules whereby you might know, whether

whether you shall be delivered from this Lake of Burning Brimstone, where the Fire is unquenchable; and the pain intollerable, from which place that you may be for ever kept, is the Prayer of him that is desirous of your welfare here, but especially of your Happiness hereafter,

T. D.

The

28 MR-59

The Contents.

The { Division of / Exposition of / Propositions in } the Text, page 1 to 9

I. Of Gods burning Anger.

Five Positions concerning Gods anger, p. 10 to 14
Twelve demonstrations that Gods anger is very dreadfull, 14 to 25
Eight reasons why God's anger burns like fire against men for sin, 25 to 33
Twelve particulars, in which Gods anger is compared to fire, 33 to 45
Four particulars, wherein God's anger is more terrible than fire, 45 to 48
Use 1. Six Corollaries from Gods burning anger, where are differences betwixt God's anger against the wicked, & his anger against his people, 48 to 57
Use 2. Terror to the wicked, the grounds of terror gathered out of Nahum 1. 57 to 66
Use 3. Exhortation to quench the fire of God's anger, 67

The

The means are
1. The blood of Christ, 68 to 71
2. Waters of Repentance, These must be Bitter, Deep, Broad, Abundant, Spring, Clear waters, 73 to 80
3. Solemn prayer and fasting, 81, 82
4. Kindling the fire of Love to God, Zeal for God, 83, 84
5. Extinguishing Strange fire in worship, 84; Fire of lust, malice, &c. 85
6. Subtraction of fuel, 86, 87

A Catalogue of sins, that like Fuel cause Gods anger to burn, 88 to 89

II. Of common Conflagrations.

Eight Positions concerning God's burning down of Cities by common fire, p. 100 to 110
Twelve Arguments, urging all that suffered by the late Fire in London, to search and finde out their sins, which provoked the Lord to so great anger, p. 110 to 123
Five Rules by which we may have a strong probability, what were the sins, that brought this Judgement of Fire upon London, 123 to 129
A Catalogue of City burning sins; where 20 sins of wicked Priests, that brought fire upon Jerusalem, 129 to 152
Fourteen Duties incumbent upon the Citizens of London that suffered by the late fire,

Where are 8 things setting forth the { Eminency of the City of London. Excellency of the City above, beyond all earthly Cities, p. 152 to 175

Twelve comforting arguments for the support of Gods People in London, that lost their Estates in great part thereof by the late dreadful fire, 175 to 190

7 Duties incumbent upon { Those, in and about London whose houses were preserved from the late Fire. Other Cities and people in the Countreys, where 14 arguments to presse all in City and Countrey to pray for afflicted London, 190 to 216

III. Of the Burning of the World.

Christ will come in flaming Fire proved by 6 arguments, 220 to 225
When, unknown, 226
Why he stayes so long, 227, 228
He will come quickly, unexpectedly, gloriously, graciously, surely, 228, 230
All this World shall be burned with fire. 230, 233
The particular time when the World shall be burned, not known, 233, 236
Signs remotely antecedent to the burning of this World, 236, 238
ROME PAPAL shall be burnd before the generall burning of the World, 239, to 245
The Godly shall not be hurt by the burning of the World, 246, to 249
It's probable, the World shall not be burned, till after the Judicial Process, 249 to 256

It's

It's probable, that the Wicked, after judgement shall set this World in flames, and suffer in it, 256, 258
What is certain shall not perish by the burning of the World, and what is disputable, 258, 262
We are not Curiously to enquire after the { Nature, Original, Duration } of this fire, 263, 264

Use I. Containing 6 Corollaries.
Cor. 1. Proving the certain dissolution of this World, From the { Word of God, Attributes of God, Destruction of the Old World, Creatures groans, Testimony of Heathen, } 264 to 283.
Cor. 2. Shewing the vanity of all worldly things, 283 to 287
Cor. 3. Shewing the folly of wicked men in taking worldly things for their portion, 287, 290
Cor. 4. Justifying the wisdom of God's people, in leaving worldly enjoyments when they cannot be kept but upon sinfull terms, 291, 294
Cor. 5. Shewing, worldly things cannot be mens Objective Happiness, 295
Cor. 6. This is not our abiding place, 296
Use II. Of terror to the wicked.
Set forth more generally, 297 to 305
More particularly, in regard of the author, manner, end, antecedents, concomitants, consequents, effects, properties of this Fire, by which the world shall be burned, 305 to 329
where 15 Signs asserted by some, to be 15 dayes before the burning of the World, 314 to 321
Use III. Of Exhortation.

Six Reasons why the burning of the World is mentioned 5 times by the Apostle in one Chapter, 2 Pet. 1. 3. 319 to 335
Six Motives from the burning of the World, to discharge the duties after mentioned, 335 to 340
Twelve duties from the consideration that this World shall be burned, 340 to 354

IV. Of the Burning of the Wicked in Hell.

Nine Questions propounded concerning the Fire of Hell.
Qu. 1. Whether God will punish sinners in Hell-fire after this life? proved by 14 arguments, 361, to 379.
Qu. 2. whether there be such a particular place as Hell, where this Fire shall for ever burn? 379, &c.
Qu. 3. whether it be known where is the particular place of Hell? A description of Hell, 381, 384
Qu. 4. Why God hath appointed such a place, and kindled such a Fire for the tormenting of the wicked, 384 to 389
Qu. 5. For whom this place is prepared, and who shall burn in this Fire? The Devil and his Angels: The Beast, and his followers: All sorts of Impenitent sinners, 389 to 405
Qu. 6. Whether the greatest part of men that have lived in the World shall burn and be tormented in this Fire
Affirmed
Proved 405 to 422.
Improved
Qu. 7. Whether the Fire of Hell be Material? 423 to 428
Qu. 8.

Qu. 8. *Whether there shall be degrees of pain and torment in several damned persons burning in the same Fire?*

Distinctions premised, } *Affirmative proved,* } 428 to 434

Qu. 9. *Who shall be tormented in Hell-fire more than others?* *Ten sorts of sinners,* 434 to 449

Use I. *Terror to the Wicked.*

Thirteen Names of the Place where the damned shall burn, 455 to 458

From the Continuity, 460. *Extremity,* 466. *Variety,* 470. *Universality,* 480. *Eternity of their Torment in this Fire,* 480 to 501

From the Differences between the Fire of Hell and Fire upon Earth, 459 to 506

Aggravations from { *Their loss in 10 particulars,* 507, &c. / *The Worm gnawing them in this fire, in 10 particulars,* 511

Use II. *Comfort to the Godly,*

From the { *Certainty of their escaping this fire,* 513 / *Certainty happiness they shall have in Heaven,* 518

Use III. *Exhortation, How to escape the Fire of Hell,* 520 to 532

Characters of such as shall not be tormented in this Fire, 533 to 538

Psal. 112. 7. He shall not be afraid of evil tydings, his heart is fixed, trusting in the Lord.

A heart that is fixed, by trusting in God, is not afraid of evil tydings, p. 539
Five sorts of fear, 541
It is a choice Priviledge to be freed from fears when we hear of evil tydings, proved by five particulars, 542, 543
Freedom from fears in times of trouble is attainable, 544, 545
Five Reasons why many of Gods people are so full of fears in times of trouble, 546, 547
Five Reasons why wicked men are no more afraid of evil tydings, 548, 549
Ten aggravations of distracting fears, 550 to 556
Ten arguments whereby the hearts of Gods people might be supported against distracting fears in times of trouble, 556 to 560
Seven Helps against these fears, 561
Six things included in Heart fixedness, 565
Fixedness of heart is an excellent means against distracting fears in times of danger, 567, &c.
Ten advantages of heart-fixedness, 569 to 572
Fifteen helps to get the heart fixed in shaking times, 573, &c.
Ten Motives to trust in God, 576
Six Directions to put your trust in God in troublesome times, 578.

REBUKES

28 MR 59

Rebukes for SIN BY Flames of Anger.

Isaiah 66. 15.

For behold, the Lord will come with fire, and with his Chariots like a Whirlwind, to render his anger with fury, and his rebuke with flames of fire.

SECT. I.

Containing the Division, Explication of, and three Propositions from the Text.

IN the former Verse the Lord had given forth a gracious promise to his people; [*And when ye see this, your heart shall rejoyce, and your bones shall flourish like an herb, and the hand of the Lord shall be known towards his servants.*] Sometimes Gods people are brought so low, that they apprehend themselves to be as a company

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of dead and dry bones, that are scattered and dispersed, that in the eye of reason, it is as unlikely, that they should be delivered, as that dry bones should live, *Ezek.* 37. 11. *Can these dry bones live?* God promiseth that their bones should flourish like an herb; In the winter, trees, and grass, and plants, are withered, and seem as dead, but in the spring, they revive, and are green and flourishing (after the longest and coldest winter the spring will come) and by this God makes his good hand of mercy and power for the good of his people to appear. After this comforting promise to the godly, he addeth a terrible threatning to the wicked: [*and his indignation towards his enemies.*] The deliverance of the righteous, and the destruction of the wicked often are together; when God delivered his people out of *Egypt*, he destroyed the Egyptians that pursued them.

These words are brought in as a reason, or proof of this threatned indignation: *For behold the Lord will come with fire, and with his Chariots, like a Whirlwind, to render his anger with fury, and his rebuke with flames of fire.* Which words contain these three general parts.

1. A certain coming of the Lord asserted, *For behold the Lord will come.* 2. The

2. The manner of his coming expreſſed. *The Lord will come with fire, and with his Chariots, like a Whirlwind.*

3. The end of his coming ſpecified. *To render his anger with fury, and his rebuke with flames of fire.*

1. *A certain coming of the Lord aſſerted. For behold the Lord will come.* In his judgements, whileſt this world doth laſt; in his perſon, when this world ſhall be no more, will the Lord come, in anger againſt the wicked. God ſometimes departs in wrath, *Hoſ.* 9, 12. *Wo alſo be unto them, when I depart from them:* And God ſometimes comes in wrath: To have God go away in anger, or to have him come in anger, are both very dreadful.

2. *The manner of his coming expreſſed.* The manner ſets forth the terribleneſs of his coming: This is laid down in two things. Firſt, The manner of his coming is ſaid to be *with fire*; and fire may be underſtood either 1. Figuratively: or 2. Properly. 1. Figuratively: Either 1. For the anger of God, who *poureth out his fury like fire*, Nahum 1. 6. So it ſignifieth Gods coming in great wrath and indignation to puniſh the wicked for their ſins, Gods anger is often called the fire of his indignation,

Lam. 2. 2, 3, 4. *Ezek.* 36. 5. and 38. 19. *Zeph.* 1. 18. and 3. 8. Or 2. Fire is put for any wasting [illegible]

Tightl
Bound

dwelling-[illegible] for the sins of the Inhabitants thereof: Thus God came against *Jerusalem*, when he took vengeance on the wicked among his own people, when it was burnt with fire, *Jer.* 39. 8. *And the Caldeans burnt the King's house, and the houses of the people with fire, and brake down the walls of* Jerusalem. Thus God came against *Babylon*, *Jer.* 50. 31, 32.

3. *The fire that shall be kindled at the dissolution of the world*, at the coming of the Lord to judgement, 2 *Thes.* 1. 8. *When the*

Lord

ord Jesus shall be revealed from Heaven with
is mighty Angels, in flaming fire — 2 Pet. 3.
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in store, reserved
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in the night; in
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up. Vers. 12.
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ens being on fire,
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the world shall
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escape is left for them.

4. *The fire of Hell*, which is the most dreadful of all fires; which is ordained of God, not for the burning of the houses, but the bodies of ungodly men.

Which of these fires is here understood, is not easily determined; Interpreters differ. Some conceive, that it is a metaphorical expression, setting forth the anger and wrath of God in punishing of wicked men in a most terrible way, and by fearful judgements, comparing Gods anger to fire. So

Lam. 2. 2, 3, 4. *Ezek.* 36. 5. and 38. 19. *Zeph.* 1. 18. and 3. 8. Or 2. Fire is put for any wasting judgements, and grievous devastations made upon a sinning people, *Psal.* 21. 9. and 37. 10. *Deut.* 32. 22. *Isa.* 24. 6. and 26. 11. Or 2. Fire with which God doth punish men for sin, is taken properly, for real and material fire; and this is fourfold.

1. *Extraordinary and miraculous*, and so God punished the sins of *Sodom* and *Gomorrah*, with fire sent down miraculously from Heaven, *Gen.* 19. 24. *Then the Lord rained upon* Sodom *and upon* Gomorrah *brimstone and fire from the Lord out of Heaven.*

2. *Ordinary and common Conflagrations* whereby God layeth waste Cities and dwelling houses for the sins of the Inhabitants thereof: Thus God came against *Jerusalem*, when he took vengeance on the wicked among his own people, when it was burnt with fire, *Jer.* 39. 8. *And the Caldeans burnt the Kings house, and the houses of the people with fire, and brake down the walls of* Jerusalem. Thus God came against *Babylon*, *Jer.* 50. 31, 32.

3. *The fire that shall be kindled at the dissolution of the world*, at the coming of the Lord to judgement, 2 *Thes.* 1. 8. *When the*

Lord

Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming fire — 2 Pet. 3. 7. But the Heavens and the Earth which are now, by the same word are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men. Vers. 10. But the day of the Lord will come as a thief in the night; in the which the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, the Earth also, and the works that are therein shall be burnt up. Vers. 12. Looking for, and hasting unto the coming of the day of God, wherein the Heavens being on fire, shall be dissolved, and the Elements shall melt with fervent heat. This will be a terrible fire to the wicked, when all the world shall be in flames about them, and no way of escape is left for them.

4. *The fire of Hell*, which is the most dreadful of all fires; which is ordained of God, not for the burning of the houses, but the bodies of ungodly men.

Which of these fires is here understood, is not easily determined; Interpreters differ. Some conceive, that it is a metaphorical expression, setting forth the anger and wrath of God in punishing of wicked men in a most terrible way, and by fearful judgements, comparing Gods anger to fire. So

Muſculus in *Loc.* others (if by the coming of the Lord be meant, in particular judgments in this world) conceive it might be understood of common Conflagrations, or burning down of Cities and dwelling houſes: if, of the Lords coming to judgement at the end of the world, of the univerſal appearance of all perſons at the bar of God it might be underſtood of the fire that ſhall then be kindled, and conſequently of the fire of Hell, prepared for the torments of the wicked. Now becauſe Expoſitors are dubious, what fire is here underſtood, and ſome ſpeak more comprehenſively of more fires than one, becauſe it will tend to edification, and is not contrary to other Scriptures, and that the ſenſe of the Holy Ghoſt might be taken in, I ſhall ſpeak of it in ſeveral acceptations of this fire, with which the Lord will come to puniſh men for their ſins againſt him.

Secondly, The manner of the Lords coming, is, *with his Chariots, like a Whirlwind:* now according as we take this fire, ſo alſo might we underſtand theſe Chariots. 1. If we underſtand by fire common, real Conflagrations, and burning of the City of *Jeruſalem*, then by Chariots we might underſtand warlike Chariots; it being uſu-

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to go forth to Battel in Chariots, 1 *King.* 20. 21. And some Chariots for war were Chariots of Iron, *Judg.* 1. 19. 2. If it be understood of the fire that shall be, at Christs coming at the end of the world to punish the wicked, then by Chariots we might understand the Angels, and the Saints of God that shall come as attendants upon Christ at that day, 2 *Thes.* 1. 7. — *The Lord Jesus shall be revealed from Heaven with his mighty Angels*, Dan. 7. 9. — *His Throne was like the fiery flames: and his wheels as burning fire*, Vers. 10. *A fiery stream issued, and came forth from before him: thousand thousands ministred unto him: and ten thousand times ten thousand stood before him: the judgement was set, and the Books were opened*, Jude vers. 14. — *Behold the Lord cometh with ten thousands of his Saints.* Now the Angels of God are called the Chariots of God, *Psal.* 68. 17. *The Chariots of God are twenty thousand, even thousands of Angels* ——

3. *The end of the Lords coming is specified, to render his anger with fury, and his rebuke with flames of fire.* Fury is anger extended, the highest degree of anger.

As fire may denote Gods anger, we have this Proposition.

Doct. 1. *That the anger of the Lord wax-*

eth hot, and burns like fire against sinners for their sins.

As fire might be taken properly for common Conflagrations, by which God sometimes punisheth men for sin, we have this Proposition.

Doct. 2. *That God sometimes in this world doth rebuke sinful people with flames of fire, which consume their dwellings and habitations.*

As fire might be taken for the fire that shall be kindled at the dissolution of the world, and the flames of Hell, for the torment of the damned, we have this Proposition.

Doct. 3. *That God will most certainly at the end of this world, and in the world to come, rebuke impenitent sinners with flames of fire.* And this is the most dreadful fire that was ever kindled, incomparably beyond the greatest, the hottest fire that was ever upon earth. It was an heart-piercing sight to behold the flames consuming and turning into ashes so many thousand houses in *London:* But oh what a sight will it be to behold ten thousand times ten thousand, millions of millions, an innumerable company of wicked men, scorched, and burning and broiling in hellish flames, which yet shall

shall not consume them, nor turn them into ashes. I will take these up again in their order.

SECT. II.

Of the first Proposition. Five Positions concerning Gods Anger.

Doct. 1. *THat the Anger of the Lord waxeth hot, and burns like fire against Sinners for their sins.* God is called a consuming fire, *Heb.* 12. 29. Wicked men are as stubble, fully dry before this consuming fire, *Nah.* 1. 10. And sin is as the bellows that blows up the fire of Gods indignation against themselves, *Zeph.* 1. 18. *Neither their silver nor their gold shall be able to deliver them in the day of the Lords wrath, but the whole Land shall be devoured by the fire of his jealousie*— And 3. 8. *Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: For my determination is to gather the Nations, that I may assemble the Kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the Earth shall be devoured with the fire of my jealousie,* Nah. 1. 6. *Who can stand before his indignation? And who can abide in the fierce-*

neſs of his anger? His fury is poured out like fire, and the Rocks are thrown down by him. Many ſuch places there be.

1. When wrath and anger (which is meant by fire) is aſcribed unto God in Scripture, ſometimes it ſignifieth his *holy purpoſe and decree* of puniſhing ſin, *Rom.* 1. 18. *The wrath of God is revealed from Heaven againſt all ungodlineſs and unrighteouſneſs of men* — By the effect it is manifeſt, that there is ſuch wrath, *i. e.* ſuch a will and purpoſe in God to puniſh unrighteouſneſs and ſin. Sometimes it ſignifieth the *ſeven threatnings* of God againſt ſinners, *Jonah* 3. 9. *Who can tell if God will turn and repent, and turn away from his fierce anger, that we periſh not? i. e.* that the judgement threatned do not overtake us. Sometimes it ſignifieth the *execution*, and actual pouring out of the evil purpoſed and threatned; that as he hath determined with himſelf, and declared his mind in his word, ſo it ſhall actually be performed, and certainly come to paſs, *Rom.* 2. 5. *But after thy hardneſs, and impenitent heart, treaſureſt up wrath againſt the day of wrath, and revelation of the righteous judgement of God*, Epheſ. 5. 6 *For theſe things cometh the wrath* (or various judgements) *of God upon the children of diſobedience.*

ence. And in these respects we might assert, that anger is properly in, and from God.

2. The wrath and anger of God (which is meant by fire) is discovered against sin and sinners *in this life*, and so it is called *present wrath:* or at the *judgement day*, and in another world, and so it is called *wrath to come*, 1 Thes. 1. 10. As the manifestations of the love of God unto his people, are present and to come, they have something in hand, more in hope, something in present fruition, but more in confident expectation: so the wrath of God against the wicked, is while they live, and when they die, something they may feel, and more, they have just cause to fear.

3. The present wrath of God (set forth by fire) against the wicked might be considered as *impendent*, hanging or hovering over their heads, or as *already executed* and poured out. In prosperity, let not wicked men conclude, that God is not angry with them, because his wrath is not executed, for there is *wrath impendent*, that they are in daily danger of. If thou be wicked, thou hast no assurance, but the wrath of God might every minute seize upon thee; while thou art reading of Gods

anger,

anger, thou doſt not know, but he might make thee feel it. In his wrath for thy ſin, he might take away thy health, thy relations, thy eſtate, thy life, thy ſoul, and caſt it into Hell, that thou mayeſt be convinced, that he that is a patient, merciful, loving God, is alſo an angry, juſt, and ſin-revenging God: or he might fill thee full of fear and horrours, of dreadful dejections of heart, and ſinking deſpairs, which would make thee to roar out, and cry, ſaying, Oh! God is an angry and a terrible God: But if thou feeleſt none of all this, yet wrath hangs over thy head; when thou ſitteſt down at thy table, or lyeſt down on thy bed, the wrath of God hangs over thee: When thou ſitteſt in thy houſe, or walkeſt in the field; when thou goeſt by Sea or Land, the wrath of God abideth on thee, *Joh.* 3. 36.

4. The wrath of God poured out upon ſinners, is either *open, viſible, and upon their bodies, and outward eſtates*, or *ſecret, inward, and more immediately upon their ſouls.* And ſo when ſinners think they are moſt free from the wrath of God, they are moſt under the wrath of God. Sometimes God openly manifeſteth his anger by viſible deſtructions, and publick deſolations, taking away the eſtates, the lives of thoſe that ſin againſt him,

him, *Pſal.* 78.30. *They were not eſtranged from their luſt, but while their meat was yet in their mouths*, Verſ. 31. *The wrath of God came upon them, and ſlew the fatteſt of them, and ſmote down the choſen men of* Iſrael. But when ſinners eſcape theſe outward judgements, God poureth out his wrath upon their ſouls, in giving them over to their ruling luſts, and reigning ſins, to inſenſibleneſs and hardneſs of heart, blindneſs of mind, ſearedneſs of conſcience, perverſeneſs of will, *Pſal.* 81. 11. *But my people would not hearken to my voice; and* Iſrael *would none of me*, Verſ. 12. *So I gave them up unto their own hearts luſts; and they walked in their own counſels*, Rom. 1. 24. *Wherefore God alſo gave them up unto uncleanneſs, through the luſts of their own hearts, to diſhonour their own bodies between themſelves.* And the end of God in this, ſheweth that with ſuch he is exceeding angry: for it is *that they may be damned*, 2 Theſ. 2. 11, 12. God is never more angry with the wicked (than while forbearing to puniſh them outwardly) they conclude that he is not only, not angry, but well-pleaſed with them, *Hoſ.* 4. 14. This is more anger to give them up to ſpiritual judgements, than to plague them with temporal calamities; the former being a certain fore-

fore-runner of eternal damnation, and of his intollerable wrath in the world to come.

5. The wrath that is to come, shall be poured forth upon the *souls of the wicked immediately after death*, and upon both *body and soul at the resurrection from the dead*. The next moment after death, the soul of a wicked man appears before an angry God, before the Lord provoked by his sins, and then unspeakable wrath layes hold upon him, *Luk.* 16. 22. — *The rich man also dyed, and was buried*, Vers. 23. *And in Hell he lift up his eyes, being in torments* — The soul feels Gods wrath before the judgement day, 1 *Pet.* 3. 19. And then the soul and body that provoked the Lord to anger, must *both* feel the strokes of his indignation, *Rev.* 20. 12, 13, 14.

SECT. III.

Containing twelve Demonstrations, that Gods Anger for Sin is sore and very dreadful Anger.

THat the wrath of God is exceeding great against sinners for their sin, will appear by sober, serious answers to these following Questions.

1. *Did*

1. *Did not Gods turning the Angels, that ſinned out of Heaven, ſhewing the greatneſs of his wrath againſt ſin?* When once they had ſinned, he would endure them no longer in his ſight and preſence; but ſent them from the heavenly Paradiſe, into the bottomleſs Pit. The Devils have been under the wrath of God for ſome thouſands of years, though contrary to what they know, and finde, they perſwade men that ſin is not ſo great an evil: When once they had ſinned, God in his wrath bound them in chains of darkneſs, to the judgement of the great day. 2 *Pet.* 2. 4. *Jude verſ.* 6.

2. *Did not Gods turning* Adam *out of Paradiſe,* and *do not all the heavy judgements temporal and ſpiritual inflicted upon all mankind for that firſt tranſgreſſion, ſhew the greatneſs of his wrath?* All mankind ſmart for the firſt ſin unto this day. *Time wears not out the Lords Anger againſt ſin.* Was not God angry when he turned away his favourite, and baniſhed him from his preſence, to have no more communion with him (had he not recovered by Chriſt) to ſtrip him naked of all his excellencies, to diveſt him of all thoſe ornaments which by Creation he was endued with?

3. *Can you think of Gods drowning the old*

Anger

World, and yet have slight thoughts of Gods Anger against offenders? When God that is slow to wrath, and merciful, and patient, that he is long before he strikes (though it be a single person) did send an universal deluge to put an end unto the lives of a world of people, was he not angry? *Gen.* 6. 2, to 8.

4. *Can you consider of the destruction that God brought upon the Cities of* Sodom *and* Gomorrah, *by fire from Heaven, and yet think Gods Anger to be light?* Gen. 19. 24. When the Sodomites houses were in flames, and their bodies scorched, consumed with the heat, did not they find that God was angry? and feel that his anger was intollerable? Were not such flames sensible, stroug convictions of Gods flaming Anger? though before they would not believe, yet surely then they could not deny it.

5. *Can you consider of that amazing Judgement upon* Corah, Dathan, *and* Abiram, *and all belonging to them, that were swallowed up alive, and dyed not the common death of all men, and yet think that the wrath of God is not exceeding great against transgressors?* Numb. 16. 31, &c.

6. *Can you consider of the drowning of* Pharaoh, *and all his Host in the Red Sea, and all the preceding Judgements of God upon the* Egyptians,

Egyptians, and not tremble at his Anger? They would not ceaſe to ſin, but added iniquity to iniquity, till they had blown up the wrath of God into a burning flame, that he utterly conſumed them, *Exod.* 14.26,27.

7. *Can you conſider of the dreadful Judgements of God upon the people of the Jews,* that were *once* to him a peculiar people, a choſen Nation, to whom belonged the Adoption, and the Covenants, but now ſcattered upon the face of the earth; their City deſtroyed, their Temple laid waſte, and the wrath of God come upon them to the uttermoſt, 1 *Theſ.* 2. 16. And *yet make light of Gods Anger, and a mock of ſin, that doth provoke him thereunto?*

8. *Can you remember the general Judgements and Deva ſtations that have been often brought upon ſeveral people, by War, Famine, and Peſtilence, and yet laugh when God is angry with you?* Have you indeed ſo ſoon forgotten the many thouſands that were turned into their graves by the plague in —65? Was not God angry when he ſwept away thouſands in a week, for many weeks together? If you had never read Gods Anger in this Judgement upon other people; 1 *Sam.* 24.14,&c. *Numb.* 16.46. *Pſa.* 78. 50. *Ezek.* 6. 11, 12. Yet did not you ſee it by the fall

of

of ſo great numbers before your eyes, and from amongſt your ſelves? what? Shall nothing but the flames and fire of Hell convince you of the wrath of God againſt ungodly men? Believe me, if nothing elſe doth, that ſhall at laſt convince you, when you lye roaring in thoſe flames, then you ſhall cry out, Oh! now we find and feel that God indeed is angry with us for our ſins. If the fire that hath burnt your houſes doth not convince you, the fire that ſhall burn your bodies ſhall certainly do it.

9. *Are not the horrours of Conſcience, and the terrours of thoſe that are under a wounded ſpirit, lively Teſtimonies of the wrath of God?* Though you are hard and ſeared, and therefore do not fear and tremble before an angry God, yet ask the ſouls that are full of horrour, and they will tell you, there is no anger to the Anger of a provoked God. Though they thought as ſlightly once of ſin as now you do, and of the wrath of God, yet now when God doth let them ſee the evil of ſin, and the greatneſs of his wrath, they can find no ſweetneſs in any enjoyment: they find that riches are nothing, and friends and pleaſures are nothing, while God is angry. What means their piercing

ſighs,

sighs, and dolorous complaints? Why are their hearts so full of grief, and their eyes of tears, but because they are under apprehensions of Gods Anger? And what need is there of all this, if they thought the wrath of God were so light a thing as you make of it? What ails them to be so restless and unquiet, that their merry company can not now asswage their griefs, and abate their fears, but rather doth encrease them? Why do they carry such a Hell within them, and even wish themselves in Hell, that they may know the worst? Did *Cain* make thus light of Gods Anger, or *Judas*, when he rather chose to be his own murderer, than to bear this wrath of God which he felt within his soul? though that gained him no ease, for he went from great wrath upon Earth, to greater wrath in Hell; but *both*, he hath found to be exceeding heavy, and do you beware.

10. *Are not the sufferings and death of Christ above all others, an evident proof of Gods Anger against Sin?* When he took upon him our nature, and undertook to be our Surety, did not the wrath of the Lord break out against the Son of his Love? If God would not have been angry for sin, it should have been turned away from his Son,

Son, especially when it was not his by commission, but only by imputation. God loved his Son, and he had no sin of his own, and yet Gods wrath was poured out upon him, upon the Cross: Oh how angry will he be with thee, O impenitent, unbelieving soul, when he loaths thy person, and abhorrs thy sins! Especially how will this encrease his anger, and cause it to burn as low as Hell, that he should lay such heavy sufferings upon his Son, for the sins of men, and be slighted by them when he had done? that neither his love, nor his wrath, manifested in the death of Christ, should have a due impression upon their hearts. What think you, sinners, was not God angry against sin, when his Son must come and suffer, and bleed, and dye, before he would be pacified towards any sinner? that if his Son would not lay down his heart-blood, he would not be reconciled unto man, nor have friendship with him? Was not Gods anger hot against sin, when Christ did sweat as it were drops of blood in a cold season? Was not his anger great, when Christ did roar out upon the Cross, and cry with a mighty voice, My God! my God! why hast thou forsaken me? I know no instance of greater love to believing souls, nor of greater

greater wrath againſt ſin, than the death of Chriſt. Nothing is ſuch ground of rejoycing to the godly, nothing of greater trembling to the wicked, than the ſufferings of Chriſt; becauſe the people of God might be confidently aſſured, that they ſhall not bear the weight of Gods wrath for their ſins, ſince Chriſt hath endured it for them: And becauſe the wicked might rationally conclude, that if God ſpared not his Son, when he ſuffered for ſin, only imputed to him, he will not ſpare the wicked, but lay on loads of wrath and vengeance for ſo many millions of ſins committed by them. Think, oh unbeliever, of Chriſts death, and tremble and fear, becauſe of Gods wrath: If he dealt ſo with his Son, what will he do with thee, an enemy, a rebel, a miſerable caitiff?

11. *Can you ſee your houſes turned into aſhes, and your ſtately buildings lying in the rubbiſh, and yet make light of the wrath of God!* The Scripture compares Gods wrath to fire, and God hath kindled a dreadful flaming fire, that wicked men by fire might ſee his anger againſt them. Would God have turned ſo many thouſand perſons out of houſe and home, by turning their houſes into aſhes, if he had not been exceeding angry?

angry? Is not a Father or a Maſter very angry with his Son or Servant, if he turne him out of doors? Do you ever do thus to them, but when you are highly provoked by them? Oh could you look upon thoſe angry flames, which fed themſelves upon your houſes and goods, mounting up towards Heaven, that had received their commiſſion from the God of Heaven to diſpatch *ſo great a ruine in ſo little time*, and yet not tremble at the anger of that dreadful God, that appeared ſo terrible in this Judgement? or were you not more troubled that your houſes were conſumed, than that God was angry and provoked? and did not the fire burn the faſter and the fiercer, becauſe when you brought water to quench the fire on your houſes, you did not drop a tear to quench the fire of Gods anger againſt your ſouls? when many of your feet, and hands, and cloths, were wet, by labouring in, and by water to put out theſe flames, were not your eyes dry? or if you dropt ſome tears, was it not rather for your loſs, than for your ſin? that you were burned out of your houſe, than that the flakes of the fire of Gods wrath broke out againſt you? Oh the ſtupidity of the hearts of men! that could ſee ſuch a

City

City in flames, and yet think ſo little of Gods wrath. Nay, were then provoking of him more, by ſtealing, by ſwearing, by oppreſſion, by drunkenneſs, &c. (though I ſpeak not of all; God had a choice peculiar people among the reſt that were ſo vile.) Or can you behold your (former) habitations yet lye waſte and deſolate, and your heart not relent within you, when you ſee them ſtill in rubbiſh as continued (though not ſtanding) monuments of Gods diſpleaſure? Oh what are your hearts harder than the ſtones of your houſes, that did break and yield before the fire, and yet your hearts not break, nor melt, in the fire of Gods ſo-great-diſpleaſure? can you walk where *Cheap-ſide*, *Corn-hill*, &c. houſes wont to ſtand, and forbear to weep, becauſe of his anger that threw them down? Alas, how many ſtill go ſwearing through thoſe deſolate places!

12. *Can you read in the holy Scriptures what preparations God hath made for the tormenting of men in Hell for ſin, and yet not fear and tremble at his wrath?* All the torments that the Wiſdom of God can invent, and the Juſtice of God can require, and the Power of God can inflict, are the torments of another world. The holy Wiſdom of God is greater,

greater, infinitely greater, than the wicked wits of ungodly men; and the pure Justice of God against sinners, is more severe, than the cruel malice of the ungodly against the righteous, and the Power of God is greater to punish sinners, than the power of the wicked to persecute the people of God; wherefore if the wits, and malice, and power of men have found out, and inflicted such exquisite torments upon those that were good, as tearing them to pieces with wild horses, rosting them upon Grid-Irons, pulling off their skin, pouring scalding Lead down their throats, &c. What will be the torments that the Wisdom, Justice, and Power of an angry provoked God, will find out, and inflict upon the contemners of his will, the enemies of his glory, the rejecters of his Son, in Hell, ordained on purpose for their punishment? But of this more afterwards.

SECT IV.

SECT. IV.

Containing Eight Reasons why Gods Anger is so great against men for Sin.

HAving thus demonstrated that the Anger of the Lord doth burn so hot against sinners for their sin; I next proceed to give the Reasons, why Gods wrath is thus stirred up because of sin; and indeed there is nothing that angers God but sin, God is not angry with men, because they are poor, or because they are contemned and persecuted, for to such he often sheweth greater love. The Reasons are,

1. Because *Sin striketh at the very* BEING *of God. Peccatum* by some is called *Deicidium*. Sin is God-slaughter. Hatred of a Brother in the sight of God is murder, 1 *Joh.* 3. 15. So wicked men that are haters of God, *Rom.* 1. 30. might be said to be murderers of him. Those that through the enmity of their hearts, do sin against God, would, if it were in their power, take away his very Being. Such fools do not only say, or wish in their hearts, that there were no God, but if they could, would nullifie the Deity it self. Now it stirreth

up the wrath of man, when another seeketh to destroy him, and spoil him of his Being: but the wrath of God hereby must be much more enflamed, by how much his Being is more necessary, and more excellent than the Being of any creature.

2. Because *Sin is the clouding and the eclipsing of the glory of all the Attributes of God.* Indeed the worst, and vilest, and greatest of sinners, that act most maliciously against God, cannot detract from his essential glory, no more than the actings of the holiest men can add thereunto, *Job* 35. 6. *If thou sinnest, what dost thou against him? or if thy transgressions be multiplied? what dost thou unto him?* 7. *If thou be righteous, what givest thou him? or what receiveth he of thine hand?* 8. *Thy wickedness may hurt a man as thou art, and thy righteousness may profit the Son of man.* The Essential glory of God is neither diminished by the one, nor augmented by the other, it being capable neither of diminution, nor addition, because perfect and unchangeable; yet they deny to acknowledge this his glory by sinning against him: By sin they deny to give to God the glory of his *Soveraignty* and *Dominion*, when they would

would not have him to rule over them, nor by way of obedience subject themselves unto him: They deny to ascribe to God the glory of his *Omniscience* and *Omnipresence*, when they will not abstain from sin, though God be with them, by them, and about them, and is looking on them, &c. And when God is not glorified by them in their fearing of his Power, reverencing of his Holiness and Majesty, he will be glorified upon them by causing them to feel the stroaks of his anger and displeasure.

3. Because *sin is a great slighting and contemning of God*; it is a despising of his goodness, *Rom.* 2. 4, 5. of his wise Providence, *Numb.* 11.20. of his Law, *Heb.*10. 28. of the Commands and Judgements of the Lord, 2 *Sam.* 12. 9, 10. *Ezek.* 20. 13. of the Reproofs of the Lord, *Prov.*1.30,31. And sinners are called despisers, *Act.* 13. 41. Now slighting, contempt, reproach and scorn, provoke to anger; an equal cannot bear to be slighted, reproached by his equals, and shall the Creator be contemned, reproached by his creature? the great and mighty God, the glorious Majesty of Heaven and Earth, that is the delight of Saints, the admiration of Angels

up the wrath of man, when another seeketh to deſtroy him, and ſpoil him of his Being: but the wrath of God hereby muſt be much more enflamed, by how much his Being is more neceſſary, and more excellent than the Being of any creature.

2. Becauſe *Sin is the clouding and the eclipſing of the glory of all the Attributes of God.* Indeed the worſt, and vileſt, and greateſt of ſinners, that act moſt maliciouſly againſt God, cannot detract from his eſſential glory, no more than the actings of the holieſt men can add thereunto, *Job* 35. 6. *If thou ſinneſt, what doſt thou againſt him? or if thy tranſgreſſions be multiplied? what doſt thou unto him?* 7. *If thou be righteous, what giveſt thou him? or what receiveth he of thine hand?* 8. *Thy wickedneſs may hurt a man as thou art, and thy righteouſneſs may profit the Son of man.* The Eſſential glory of God is neither diminiſhed by the one, nor augmented by the other, it being capable neither of diminution, nor addition, becauſe perfect and unchangeable; yet they deny to acknowledge this his glory by ſinning againſt him: By ſin they deny to give to God the glory of his *Sovereignty* and *Dominion*, when they would

would not have him to rule over them, nor by way of obedience ſubject themſelves unto him: They deny to aſcribe to God the glory of his *Omniſcience* and *Omnipreſence*, when they will not abſtain from ſin, though God be with them, by them, and about them, and is looking on them, &c. And when God is not glorified by them in their fearing of his Power, reverencing of his Holineſs and Majeſty, he will be glorified upon them by cauſing them to feel the ſtroaks of his anger and diſpleaſure.

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be ſlighted by Worms, by living, breathing, creeping Clay, skins full of dirt and ſin, and ſhall not he make them groan under the effects of his wrath? he will, certainly he will, here or in Hell.

4. Becauſe *ſin is the greateſt evil, and therefore muſt ſtir up the anger of God that is the chiefeſt good*: Sin is all evil, it is the only evil, that cannot be aſcribed unto God, nor owned by him, as all the evils of puniſhment are, *Amos* 3. 6. 1. As *in God there is nothing but what is God, ſo in ſin there is nothing but what is evil, and it ſin.* There is ſome good in other evils, even in the torments of Hell; but in ſin, all is ſin, and all is evil. 2. As we cannot ſet forth the excellency of God better than by his own Name, ſo neither can we more fully ſet forth the vileneſs and evil of ſin, than by its own name, and call it *Sinful Sin*, Rom. 7. 13. 3. As God is to be loved and delighted in for himſelf, ſo ſin is to be hated and avoided for it ſelf, and all other evils are to be choſen, that this may be eſcaped. 4. As God when he would manifeſt his Love unto his people, cannot give a greater evidence thereof, than the gift of himſelf; ſo when God would diſcover his hatred and indignation

of

of sin, in the punishment of a sinner, he doth it by punishing his sin with sin, which is the dreadfullest and the sorest punishment. Now when men shall love, and delight in, and chuse to commit and do that which is so contrary unto God, it must provoke him unto anger.

5. Because *sin seizeth upon the heart of man, and sinners give their hearts to sin, which should be a mansion for God.* God made the heart of man for himself, capable of loving, and enjoying of him, and delighting in him; *Now* sin is the turning of the heart, which should be a Throne for God, into a stye and den for all uncleanness. The hearts of men are not at their own disposal, neither is it lawful for them to give their hearts to what, and whom they please, but reserve them for, and fix them upon God that made them, and their hearts, for himself, and not for the world or sin. Sin is the defacing and demolishing of the Image of God upon the heart of man by Creation; and must you not be silent, if God in anger hath defaced and demolished your fabricks, and your stately buildings? this was your sin, that you shut God out of your hearts, and this was Gods anger against your sin, by flames

of fire to drive you from your house.

6. Sin is the croſſing of God in his end, in creating of the world. God indeed never doth come ſhort of his intended end in any of his works, becauſe he can over-rule all things, even ſin it ſelf, to conſpire for the accompliſhing of the end purpoſed by himſelf in any thing he doth: But if you conſider the nature of ſin in it ſelf, the drift and deſign of ſinners, *both* is, to croſs God in his end in all his works! For there is nothing in the nature of ſin, nor in the will, and heart, and deſign of the ſinner, to promote the glory of God, which was the end for which he made the world, and gave them a Being therein. Now it is a great provocation to a man, to be thwarted in his end, that his heart is ſet upon, and was the reaſon of his undertaking great and weighty works; and hath God made a world to advance his glory, and ſhall ſinners cauſe him to come ſhort thereof? No verily, he will have his end, or he will damn innumerable millions of ſuch curſed caitiffs.

7. Sin is plain Rebelion againſt the God of Heaven, and ſinners are Rebels, therefore Gods anger is thus kindled for it againſt them. The very name and nature of ſin

is

ἀνομία, a tranſgreſſion of the Law, 1 *Joh.* 3. 4. But it is not only a bare tranſgreſſion of the Law, but it is rebellion againſt that God that made the Law; eſpecially when men ſhall live in a courſe and trade of ſin, *Hoſ.* 7. 14. — *And they rebel againſt me*, Deut. 31. 27. *For I know thy rebellion and thy ſtiff neck, behold, while I am yet alive with you this day, ye have been rebellious againſt the Lord* — Now God often giveth this as the reaſon of his anger againſt a people, becauſe they be rebellious, *Pſal.* 107. 11. *Becauſe they rebelled againſt the words of God* — 12. *Therefore he brought down their heart with labours, they fell down, and there was none to help.* And the Church acknowledged this to be the reaſon of Gods wrath againſt her, *Lam.* 1. 18. *The Lord is righteous, for I have rebelled againſt his Commandment* — 20. *Behold, O Lord, for I am in diſtreſs: my bowels are troubled, mine heart is turned within me, for I have grievouſly rebelled: abroad the ſword bereaveth, at home there is death.* Great wrath for grievous Rebellion.

8. *Sin is great ingratitude, and ſinners* (ſo far) *are unthankful*, therefore it, and they do thus provoke him unto anger. Ingratitude is a ſin, and there is ingratitude

in every ſin, that any man that hath any mercy from God, doth commit. Every man on this ſide Hell, the worſt of men in their worſt condition, have many things that (in themſelves conſidered) are are undeſerved mercies: Now to ſin againſt that God, that gives to men, ſo many mercies, is (ſo far) to be unthankful unto God the donor of them. And this is an aggravation that doth accompany the ſins of men, and makes it the more provoking, *Iſa.* 1. 2. *Hear, O Heavens, and give ear, O Earth; for the Lord hath ſpoken, I have nouriſhed and brought up children, and they have rebelled againſt me.* Ingratitude was not only a ſin of *London*, but there was much Ingratitude in all their ſins; becauſe they were a people of many, great, yea choiſeſt mercies: They have had more enjoyments of the world, and of the Goſpel too, than other people, and yet for *London* ſo to ſin, as it hath done, did the more provoke the Lord to anger. Ingratitude ſtirs up the wrath of God and man.

Thus if you do conſider what ſin is in its nature and deſert, and not as men do commonly repreſent it to themſelves, as profitable, pleaſing, and delightful to their corrupt

corrupt natures, you muſt needs ſee abundant cauſe and reaſon, why a holy, juſt, and jealous God is ſo much provoked by it, and cauſeth his anger to ſmoak ſo much againſt thoſe that love it, and with delight commit it.

SECT. V.

Shewing in twelve particulars that Gods Anger is compared to fire.

BEcauſe the Anger of the Lord is ſet forth by fire, and he hath executed his wrath by fire upon this City, I next proceed to give to you, the reſemblances betwixt fire and the wrath of God. In one thing (amongſt others) they do differ, and in many things they do agree, they differ in this, that fire is the lighteſt of all the four Elements, and therefore doth aſcend, and doth obtain the higheſt place of all the reſt (as ſome ſay, *ſub concavo Lunæ*) but the wrath of God is heavy, it is exceeding heavy: all that feel it in the weighty effects thereof, do find it to be heavy. But I come unto my purpoſe.

1. the Anger of God is like to fire, in regard *of the ſudden deſtruction it bringeth*

upon those against whom it is kindled. Fire hath destroyed many thousand houses in three or four daies, which were long in building. What was the product of many hands in many years, was levelled to the ground in a short space. That which had continued long in a flourishing condition, by flames of fire was quickly ruined and demolish'd. So, though God may a while, a great while, for holy ends suffer the wicked to prosper and flourish, yet when once he causeth his anger to burn against them, he destroyes them in a moment, *Psal.* 37. 18. *Surely thou didst set them in slippery places, thou castedst them down into destruction.* 19. *How are they brought into desolation, as in a moment, they are utterly consumed with terrours,* Job 21. 7. *Wherefore do the wicked live, become old, yea are mighty in power.* And further proceeds in describing their prosperity; but *vers.* 13. *They spend their daies in wealth, and in a moment go down to the grave,* and to Hell too.

2. The Anger of the Lord is like to fire in regard *of the unexpected breaking of it forth.* Fire often breaketh forth when men are most secure, and sleeping in their beds (as this dreadful Fire in *London* did) and

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compose themselves to rest and ease, and little think of any such thing: so the Anger of God seizeth upon sinners unexpectedly, when they are most secure, and snorting in their beds of sin, fearless of Gods approaching Anger, when they are eating and drinking, *Psal.* 78. 30, 31. Thus the wrath of God broke out upon the Old World, who were eating, and drinking, marrying, and giving in marriage, until the day that *Noah* entred into the Ark, and knew not until the flood came, and took them all away, *Mat.* 24.38,39. Thus the Fire came upon *Sodom Literally*, and Gods Anger *Really*, while they in their apprehensions were free from any such danger, *Luk.* 17. 28, 29. *Likewise also as it was in the daies of* Lot, *they did eat, they drank, they bought, they sold, they planted, they built: but the same day that* Lot *went out of* Sodom (*Lot*'s presence was *Sodom*'s safety) *it rained fire and brimstone from Heaven, and destroyed them all.* Many in *London* the day before the Fire, were buying and selling, and building, and many were eating to gluttony, and drinking to drunkenness, and (it may be) not sober in their beds, when the cry of Fire sounded and resounded in the streets, 1 *Thes.* 5. 5. *For when they shall*

say,

ſay, peace and ſafety, then ſudden deſtruction cometh upon them, as travel upon a woman with child, and they ſhall not eſcape. The Anger of the Lord comes upon the wicked as travel upon a woman with child, that is, *ſuddenly, painfully, unavoidably.*

3. The Anger of the Lord is like to Fire, in regard of *the Impartiality of it.* Fire burns every thing that is before it, that is combuſtible; not only the poor mans Cottage, but the rich mans ſtately building: it regardeth not the curious work, nor the excellency of the diviſed Model: the Fire went on to thoſe Rooms that were wont to be richly furniſhed, and ſet out with coſtly hangings. God in his wrathful reckonings with ſinners, will have no regard to their greatneſs and honours, to their pomp and ſtate; in the day of his wrath he will be impartial in the Adminiſtrations of Juſtice. Some houſes, in this lamentable Fire, ſtood longer than others, but where the Fire was not ſtopt, they were at laſt conſumed: Some wicked men might proſper longer than others, but at laſt God will bring them down; for they cannot ſtop the fire of his wrath in the day of his anger. Thus did the Lord in his anger deſtroy *Senacherib* and his Hoſt, notwithſtanding

withſtanding his greatneſs, and their number, according as was propheſied, *Iſa.* 10. 16. *Therefore ſhall the Lord of Hoſts ſend among his fat ones* (the Princes and chief Commanders of the King of *Aſſyria*) *Leanneſs*, and under *his glory* (his Army, whereof he boaſted) *he ſhall kindle a burning, like the burning of a fire.* 17. *And the Light of* Iſrael (the Lord) *ſhall be for a fire* (ſhall devour the Aſſyrians, as the fire conſumeth wood and ſtubble) *and his Holy One* (*Iſrael*'s God) *for a flame: and it ſhall burn and devour his Thorns and his Briars* (his Souldiers, great and ſmall impartially) *in one day.* (in a ſhort time.) Riches, greatneſs, forces, honours, are no ſecurity, when Gods Anger is kindled.

4. The Anger of the Lord is like to fire, in regard of the *terribleneſs of it.* Fire is terrible to man and beaſt. You cannot force a beaſt into the fire: It ſtruck terrour into many hearts at a diſtance to behold the lofty flames of Burning *London*, but if any had been encompaſſed, that he could not have eſcaped from it, what terrour would have filled that mans heart! But who can expreſs the terribleneſs of Gods burning Anger? Fear it that you may not feel it.

5. The

5. The Anger of the Lord is *more intolerable than fire.* Who can endure his finger in the flame of a Candle? who can bear the ſcorching heat of a vehement Fire, but for an hour? yet ſome have rather choſen to be burnt, than by ſin to bring upon themſelves the wrath of God, and it was their piety and wiſdom ſo to do. For *who can ſtand before his indignation? and who can abide in the fierceneſs of his anger?* Nahum 1. 6. — *Who among us ſhall dwell with the devouring fire? who amongſt us ſhall dwell with everlaſting burnings?* Iſa. 33. 14. To be preſt to death with rocks and mountains, is not ſo intollerable as the wrath of God, which makes the ſtoutest heart to quail, when they feel the effects thereof, *Rev.* 6. 15. *And the Kings of the Earth, and the great men, and the rich men, and the chief Captains, and the mighty men, and every bondman, and every freeman hid themſelves in the dens, and in the rocks of the mountains.* Verſ. 16. *And ſaid to the mountains and rocks, fall on us, and hide us from the face of him that ſitteth on the Throne, and from the wrath of the Lamb.* Verſ. 17. *For the great day of his wrath is come, and who ſhall be able to ſtand?* While Gods Anger is as it were raked up under the aſhes, ſinners

rant

rant and roar, ſing and ſwagger, drink and carouſe, as if they could keep it off, or bear it, if it overtake them; but when it breaketh forth into a flame, they ſneak and tremble, and ſhrivel up, becauſe they begin to feel it to be intollerable.

6. The Anger of the Lord is like to fire, in regard of *the force and power of it.* Fire is ſometimes irreſiſtible, and when it gets head in combuſtible matter, it ſcorns all oppoſition that men can make againſt it, and water caſt upon it (as if it would turn water to be fuel) makes it burn the fiercer, eſpecially when God in Judgement gives it a commiſſion to proceed to ſuch and ſuch a place. Churches and ſtone-buildings could not ſtop the angry flames, and men and means could not quench it, till it had rode its circuit, appointed it by God. Who among the wicked can ſtop the anger of the Lord, or pacifie his indignation, or turn away his wrath? their prayers will not do it: their force and power will not do it; for the more they do reſiſt, the more it kindles upon them; it is powerful wrath, *Pſal.* 90. 11. *Who knoweth the power of thine Anger? Even according to thy fear, ſo is thy wrath.* Gods wrath will burn up the wicked like ſtubble fully dry, *Nahum* 1. 10.

eaſily,

easily, irresistibly. Indeed, prayers and tears in the name of Christ, have sometimes turned away Gods wrath: plentiful tears of unfeigned repentance have quenched this fire: but the impenitent have none of this water to cast upon the fire of Gods indignation, for the abating of it.

7. The Anger of the Lord is like to fire, in regard of *the growth and encrease of it.* Fire burneth by degrees, first one place, and then another, and a great Fire ariseth from a small beginning: As this dreadful Fire was little at first, but strangely spread it self to so great a compass. Gods wrath towards a people, at first appears in smaller Judgements, if they have not their good effects, it waxeth greater in heavier Judgements; if those do not reclaim men from their sin, it is augmented into fury: As sinners increase in sin, so doth Gods wrath increase. God manifesteth his Anger first a little, and then more, and after that abundantly. God sends one Judgement, to tell people he is angry; when they will not hear the voice of the first Judgement, he sends a second, that shall cry louder in their ears, and tell them, he is angry; if yet they stop their ears, and stiffen their necks, and harden their hearts, he sends a third with a thundring

thundring ratling voice. Oh that *London* would hearken unto this, that God may not be provoked to ſend a fourth, and a fifth, that would be more dreadful, and a ſign and fruit of greater wrath than all theſe!

8. *Fire hath both heat and light in it*, ſo hath Gods Anger: By its heat it burns, and by its light we ſee that which before we did not, and in the dark we could not ſee. There is both light and heat in Gods Anger; ſomething that doth puniſh and deſtroy the wicked, and ſomething whereby they and others might ſee the cauſe and reaſon why he doth in anger proceed againſt them. Men often will not ſee their ſin, till God in anger plagues them for it: While they proſper they will not be convinced that they have done amiſs, but when God comes to puniſh them, then a wretched, hardened *Pharaoh* will cry out, *I have ſinned againſt the Lord.* When Gods hand is lifted up in ſmaller Judgements, they will not ſee, but when he poureth out greater fury, they ſhall ſee and be aſhamed, *Iſa.* 26. 11. Leſſer Judgements are like to dim and little light, by which we cannot eaſily diſcern what is in every corner of the room, but greater Judgements,

ments, like the light of the Sun, do make discovery of the filth therein: Oh what a light hath the Lord kindled, that *Londoners* might see what was amiss in their hearts and houses! By this light might not many of them see their neglect of family-worship, their fraud in their dealing, their pride and prodigality, &c? I hope they do; it is time they should after so many, so great Judgements amongst them. Now they have light to see that God cannot endure sin: That he will not alwaies bear, that he will walk contrary to them, that walk contrary to him, though he bears down some of his own people as he passeth through them.

9. *Fire doth not naturally descend, yet accidentally it doth*, by reason of the fuel that doth feed it; as in the burning of a Candle, by reason of the combustible matter that it is maintained by, doth descend lower and lower. Gods wrath would not descend, nor come down from Heaven upon the children of men, were it not for their sins, that are fuel of Gods Anger. It was the sin of *Sodom* that was the cause that fire against its own nature did descend from God out of Heaven. Fire doth descend more slowly, ascend more speedily

and

and swiftly. God is slow to wrath, &c. but ready to do good: to give good, and forgive evil, if men were as ready to receive, as he is to give. Judgement is his strange work. But though fire descend slowly, yet it burns surely. So God, though he be long before he punisheth, yet his hand when it falls is heavy.

10. *Fire, of all Elements, is the hottest*; this is the predominant quality in fire. There is something of heat in the Air, but most in Fire. The Anger of God, it is the hottest, the sorest of all other: Better bear the wrath of ten thousand men, yea of all the world, than of one God. You think it bad to have men angry with you, but it is worse, infinitely worse, to have God to be angry with you.

11. *Fire doth congregate things of like nature, and disgregate things of a contrary nature:* it separateth the silver and the dross. God in his Anger doth undoubtedly make a difference in general Judgements between the righteous and the wicked, if not in outward respects that concern their bodies, in time of Plague, their houses in time of Fire; yet there is a difference in his love unto them, and he gathers them nearer to himself, but puts the wicked like dross at a further

further distance from him: in the frame of their spirits, in the quietation of their hearts, in the submission of their wills to his; as one told me the day I wrote this, *That his house was burnt on* Wednesday, *that he had not a Stool, a Candlestick left, all but a little lost, his loss was great, that on* Thursday *he walked on foot eight mile for harbour, but said, God made it to him, the best, the chearfullest walk that ever he had.* And indeed it hath rejoyced my soul, to see how quietly, submissively, patiently, thankfully many carry themselves towards God in their great losses. By the fire of his displeasure God doth segregate grace, and fix more and more in the hearts of his people; and the gaining of one degree of grace is better with the loss of a mans estate, than the gaining of an estate, with the loss of one degree of grace. For to love God less than we did, is our sin, but to be poorer than we were, might only be our suffering.

12. *Fire is unsatiable.* Cast piles of wood into the flames, it is not satisfied, as long as wood, and straw, and combustible matter is before it; the fire in its march greedily doth devour it, *Prov.* 30.15. *There are three things that are never satisfied, yea, four things say not, it is enough.* Ver. 16.—*And*

the

the Fire that saith not, it is enough. The Anger of the Lord is never satisfied with all the torments and sufferings of the wicked; it never saith it is enough; it will *burn*, and *burn*, and *burn* to all eternity: and the number of the wicked that do suffer, doth not satisfie Gods Anger; if there be thousands, Gods Anger will seize upon them all: If multitudes are cast into this Fire, while more remain, Gods Anger saith not, here is enough; but seizeth upon more, and the more they be that sin, the more his Anger burns.

SECT. VI.

Shewing that the Anger of the Lord is incomparably more dreadful than Fire.

AS in these respects the wrath of the Lord is like to Fire, which sets forth the dreadfulness thereof; so in many respects the wrath of the Lord is incomparably more dreadful, and more terrible than fire: God maketh use of such things that are terrible in our sight, to teach us the greatness of his Anger against sin, that when we find what Fire is to straw, and wood, and stubble, or feel what it is to our own

bodies,

bodies, when we are near unto it, we may conceive such is the wrath of the Lord against sinners, and much more.

1. *This Fire hath only burned down your houses, and consumed some of your goods; or when it doth its greatest severity against you, it can only burn your bodies, it doth not reach unto your souls.* The fuel of this Fire is material bodies, not spiritual substances: The soul is out of the reach of the malice of men, beyond the power of burning flames in this world (whether in Hell also, I now omit) but is subject to the wrath of God. The bodies of the three Children in the fiery Furnace (though heated seven times hotter than ordinary) were not hurt, nor an hair of their head singed, nor their coats changed, nor did the smell of the Fire pass upon them, because God by his infinite Power did *miraculously suspend* the actings of that Fire: But the soul of man is not fuel for earthly Fire. But the wrath of God doth fall both upon body and soul; yea, the soul is the chief object of Gods wrath or love. Now by how much your souls are better than your houses, goods, bodies, by so much is the wrath of God more dreadful than Fire, and much more.

2. *This*

2. *This Fire upon earth may be put out and extinguiſhed, or will go out of it ſelf, when fuel fails that ſhould feed it:* Though it ſhould burn long and fierce, yet it cannot alwaies burn, becauſe it conſumes that which ſhould maintain it. But the Anger of the Lord will burn for ever; it is a Fire that none can quench to all eternity: if the damned could ſhed an Ocean of tears in torments, it would be no abatement of this fire: Neither ſhall it ceaſe by the ceſſation or annihilation of the ſubject; for the bodies of wicked men at the reſurrection of the dead, ſhall be immortal, as well as their ſouls, and ſhall be continual fuel for Gods ever-burning-indignation.

3. *This earthly Fire may be put out with common water, or by other means that men may uſe:* But the Fire of Gods wrath againſt ſinners, can only be put out with the precious blood of Jeſus Chriſt; all our duties, and all our tears cannot pacifie Gods Anger, *that* is effected by the blood of Chriſt. Oh! is not that a dreadful Fire, which *nothing but the blood of Chriſt* can extinguiſh! and that not ordinary and common blood, though of millions of men, but the holy, precious blood of Chriſt himſelf.

4. *This*

4. *This earthly Fire is desirable in its place, and there is some refreshment by the heat of fire*, when it is cold; and upon our hearths we would have it kindled for our daily use. But is there any thing desirable in the wrath of God to him that is to be the object of it? Can any man desire that God should kindle the Fire of his Anger against him? Though many do that which causeth Gods Anger to burn against them, yet they either think, that God will not be angry for such things, or if he be, they have hopes they might escape: is there any comfort in the wrath of God to him that doth lye under it? his love is refreshing, his smiles are delighting, but his anger is uncomfortable, his frowns are killing, being worse than Death.

SECT. VII.

Containing the first Use of this Doctrine, by Instruction; where are differences between Gods Anger to his own Children, and his Anger to the wicked.

THis Truth doth instruct us in these following particulars.

1. If Gods Anger burns against the wicked

wicked for their ſins, then *every man that outwardly proſpereth, is not really happy:* for the real happineſs of man lyeth not in the abundant enjoyment of worldly riches, honours, friends, but in his peace with God, and being an object of Gods Love. The wicked are miſerable, when they flouriſh, for *then* God is angry with them; and the fire of Gods wrath is kindling againſt them, and Gods giving them outward plenty, and proſperity, is but Gods laying them out in the Sun, that they may be fuel fully dry, that his Anger may burn more furiouſly againſt them, and upon them. There is more ſweetneſs in a morſel of bread, received from a pacified God, than in the moſt coſtly diſhes, and delicious fare when God is angry. God giveth theſe ſweet enjoyments to wicked men, in wrath, and that is ſowre ſauce. When God is angry with them, what ſweetneſs can they find in what they eat? a wicked mans Horſe or Dog is in a better condition than himſelf, for the brute creatures relliſh what they eat, but are not capable of Gods Anger as their owner is. God gave the people of *Iſrael* meat from Heaven, yet he gave it them in wrath. God might give a man a great eſtate in anger, outward enjoyments

in wrath: he might take them away in wrath [that we are more apt to believe] he might give them in wrath [that we do not so soon conceive] when they make it an argument (though it be groundless) of Gods Love unto them. God might take them away in mercy, and he might give and continue them in wrath; then do not judge any to be happy, because they prosper; for while they flourish, the Fire of Gods Anger may be kindled against them.

2. This doth teach us *the evil nature of sin*, and the vilenes thereof, in that it doth provoke a God of infinite mercy, and goodness, and love, to such fiery indignation: that makes the God of patience to be a God of fury: You cannot anger God by any thing but by sin, *this*, *this* only is that loathsome thing that his soul abhors, and his eyes cannot behold with the least approbation or allowance; nay, he looks upon it with the greatest detestation and abhorrence. Oh, how foolish is man, to have his love chiefly upon that, which doth only anger God! when Gods Anger burns, you will find sin under the ashes.

3. *Doth the Anger of the Lord burn against sinners for their sin, what hard, and*

stupid,

ſtupid, ſenſeleſs hearts have the moſt of men, that do ſo fearleſly ruſh upon that which doth ſo dreadfully provoke the Lord to anger? That though they are afraid to do any thing that might diſpleaſe a man upon whom they do depend, or to ſpeak words that might anger ſuch, (though a mortal, fellow-creature) yet do boldly venture upon ſin, that ſtirreth up the wrath of the King of Heaven; that do ſwear, and drink, and defraud, and prophane the Lords day, as if God were not angry with them for theſe things, or as if they cared not if he were.

4. Doth Gods wrath burn againſt ſinners for their ſins, then *how greatly did Chriſt love the Electi and choſen of God*, and how infinitely are ſuch engaged to love him, and obey him, who hath indured this wrath in his own perſon, that it may be turned away from them? God is a conſuming fire, we are combuſtible, as ſtubble, but Chriſt ſtepped in between us and this conſuming fire, to ſcreen us from it, that we may not be devoured by it.

5. Learn *the patience and forbearance of God towards you*; wonder and admire that you are not burning in the flames of Hell, and roaring out with hideous ſhriekings

and lamentations amongſt damned Devils: Doth Gods Anger burn, and yet you not conſumed! Is he angry for ſin, and yet we ſinners not in torments for it? *Wonder, wonder, wonder* at this all ye that yet do live upon the earth; eſpecially when you conſider ſome in Hell never ſinn'd ſo much as you have done: Many in Hell never had a Goſpel to ſin againſt as you (in *London*) have had: Never were guilty of refuſing Chriſt, and rejecting the Son of God, for they never had him offered unto them, but ſo have you a thouſand times: and yet they in Hell, in burning flames, and you upon earth, it is, that though God be angry with you, yet he exerciſeth patience, and is long-ſuffering towards you.

6. Though Gods Anger is kindled againſt ſin indifferently in good and bad, yet *there is a difference in his wrath to the good and to the bad.* God loves not ſin in his own children, no more than in the wicked; for ſin in the godly doth grieve him as well as anger him; and the fire of Gods Anger may burn againſt thoſe that are dear unto him; yea God, when he comes to reckon for ſin, might ſhew his Anger firſt againſt his own people, *Judgement beginneth at the houſe of God*, 1 Pet. 4. 17.

Begin

Begin at my Sanctuary, Ezek. 9. 6. Gods Anger was kindled against his servant *Moses*, *Exod.* 4. 14. Yea, Gods people might be more in the fire than the wicked, I mean in outward afflictions; but yet there is a difference betwixt the Anger of the Lord towards his people, and the Anger of the Lord towards his enemies: As there is a difference between the putting in of gold into the fire, and the putting in of dross; the one to be purified, the other to be consumed. There is a difference in the *fire* into which God puts his people, and that into which he puts the wicked and ungodly, and a difference in other *Circumstances*.

First, There is a difference in *regard of the Fire*, into which the wicked and the righteous may be cast.

1. The Fire into which God may cast his people, is a *Fire of Probation*. God casts his own into affliction, for the tryal of their graces, of their faith, and love, and patience. There is a fiery tryal with which God exerciseth his people, 1 *Pet.* 1. 7. But the Fire into which God throws the wicked in this world, oftentimes is a *Fire of destruction*.

2. The Fire into which God casts his own, is a *Fire of Tribulation*, which he suffers men to kindle and blow up upon them, but the Fire into which he casts the wicked, is a *Fire of Indignation*, which he kindles himself, and causeth to burn against them.

3. The Fire into which God casts the wicked, is a *Fire of Condemnation*; but the godly are delivered from this Fire, that is the forest of all: With this the righteous shall not have one hair of their head to be singed; but it shall have power over the wicked, and torment them.

Secondly, There is a difference as in the things they suffer, so in regard *of the circumstances of the same sufferings*. When they are involved in the same outward calamities, that are the effects of Gods Anger.

1. In regard of the *Duration*. Gods Anger towards his people, doth not last so long, as it doth towards his enemies: His Anger to his own is but temporary, but momentany Anger, *Psal.* 30. 5. and 103. 9. *Isa.* 54. 6, 7. It lasts at longest but during their short life upon earth; nay, but for a short space of their short life: For he smiles upon them here, after he hath been angry with them; but the Anger of the Lord

Lord towards the wicked is everlasting Anger: he is continually frowning upon them, *Psal.* 7. 11. *God is angry with the wicked every day.* If it be a fast-day, God is angry with them on that day: If it be a Sabbath day, God is angry with them on that day; every day in the week, every day in the year, Gods Anger is kindled against them: when they lye down, and when they rise up; when they eat, and when they drink, & when they trade, Gods Anger is against them; and when they end their daies, Gods Anger to them is not ended, for it follows their souls into another world, and abideth on them to all eternity.

2. In regard of *the Principle*, from whence it comes. Gods Anger with his people proceedeth from the love he bears unto them. Parents are often angry with their children, but it flows from love, and is mixed with it: When the fire of Gods Anger is kindling against his people, there is a fire of love burning in his heart towards them, *Rev.* 3. 19. *As many as I love, I rebuke and chasten* — But the Anger of God to the wicked, is from his hatred: There may be a mixture of outward mercies, but no mixture of love with his Anger to them.

3. In regard of *the Meaſure*; and the inward ſupports and comforts that the people of God might have when they lie in the fire: Though they may be more afflicted than many of the wicked, yet they are leſs afflicted in regard of the ſtrength that is given to them to bear their afflictions; in regard they have the preſence of God with them; even when he is angry yet he is with them, he doth not leave them, *Iſa.* 43. 2.

4. In regard of *the End*. The Goldſmith kindles his fire, and puts in his metal, not to conſume it, but to purifie it, and to purge it from the droſs. Gods end is not deſtructive, but corrective, *Iſa.* 27. 8, 9. But God intends no good to the ſouls of Reprobates, when the fire of his jealouſie ſmoaks againſt them: The ſame fire, in which the three children were preſerved, thoſe that caſt them in, were deſtroyed.

SECT.

SECT. VIII.

Containing the Second Uſe, wherein is terrour to the wicked.

WILL, nay, doth Gods Anger burn like fire, *why then, ye ſinners, do you not tremble before this angry God?* Is the wrath of a King, as the roaring of a Lion, and is not the wrath of God inconceivably beyond the wrath of men? is not the frowns of an angry God more to be dreaded, than the ſtroaks of men? Dare you provoke the Lord to anger, and be jovial when you have ſo done? Do you provoke the Lord to anger? Do you not provoke your ſelves to the confuſion of your own faces? *Jer.* 7. 19. Do ye provoke the Lord to jealouſie? are ye ſtronger than he? 1 *Cor.* 10. 22. Can you make your party good againſt the Lord? Can you bear his anger? or can you put it by? Why then do you roar out under the pain of Gout, or Collick, or the Tooth-ach? Come forth ye ſinners, the Lord of Hoſts, the angry God is coming againſt you; put on your weapons, buckle on your armour, harden your fleſh againſt his ſtroaks, do not ſhrink at the fury that goes before

him, do not flinch, keep your ground, hold up your heads; do not fall, when he doth wound you; do not die, when he doth ſmite you; make your breaſts as brazen walls, that the Arrows of the Almighty (though he be angry) might not enter, reach, nor pierce your hearts.

But alas, how doth fear ſurprize them! How doth their hearts, and ſtrength, and power fail them! God is but come out of his place, and they are fled. God did but riſe, and they are ſcattered. God did but frown, and they are dropt into their graves. God did but give them an angry look, and they are fallen into Hell. Alas, alas, poor fooliſh ſinners! is this your courage and your valour? is this the God that you thus ſleighted? is this his Anger that you ſo little feared? Gods finger doth but touch you, and your bones are broken; he doth but lay his hand upon you, and you cry and roar, you rave and rage, like men diſtracted. Why would you ſet the Briers and Thorns againſt God in battel? He is gone through them, and hath burnt them together, *Iſa.* 27. 4.

Take a walk into the Church-yards, view the graves, think with your ſelves of the many thouſands that a diſpleaſed God

hath

laid there, in —65. Look and tremble: for amongſt them muſt you ſhortly lodge: There your fleſh ſhall putrifie, and worms and rottenneſs ſhall there pick your bones: You live, but you *muſt* die; tremble, O ſinners, tremble, for Gods Anger will purſue your departed ſouls; and though you will not fear the fierceneſs of his Anger now, you ſhall feel it then. Take a walk through the deſolate ſtrects of *London*, or look through your windows upon its ruines, and fear and tremble, for that you ſee, is a ſign that God is angry: Fear and tremble, for, for all this his Anger is not turned away, but his hand is ſtretched out ſtill: and if his hand be ſtretched out, who ſhall be your ſafety? or who ſhall undertake to keep you free from the rage of his jealouſie? Have not there been many beginnings of Fire, (ſince THE GREAT FIRE) in *London*, and in *Southwark*? Do not all theſe declare unto you that the Anger of the Lord is kindled againſt you ſtill? and though *Londons* Fire is put out, yet the Fire of his wrath is burning ſtill: and all that while you are not ſafe. Awake all ye ungodly ones, that are ſecure in your beds of ſin, do you not hear a dreadful voice ſounding in your ears, *Fire, Fire, Fire* from

from the Lord of Heaven, the Fire of his wrath it is kindled, it burns, it breaks forth into red and furious flames: O save your souls from this Fire, with the same, yea greater diligence and pains, than thou you took to save your goods from the flames that burnt your habitations: Repent, return to God, so shall you be as brands pluckt out of the Fire: But if you will not, go on, take your course, if you will to Hell; if you will run into the Fire of Gods wrath here, and into the Fire of Hell hereafter, do so, and bear it if you can; but know, that you were warned to flye from wrath to come.

Object. *But is not God a God of mercy, a God slow to wrath, and ready to forgive; is he not gracious, and of tender compassions? Why do you then set God forth to be so angry and so furious?*

Answ. He is a God of mercy, else thou hadst been in misery long ago: He is slow to wrath, else thou hadst been damned twenty, forty, sixty years ago, else thou hadst been in Hell so many years as thou hast lived in the world. But is he not also a just, and jealous, furious God? And doth not God himself so describe himself in his holy Word? And hast not thou seen

him

him so in his works of late? When he proclaims himself to be the Lord, gracious and merciful, doth he not also say that, he will by no means clear the guilty? by no means will he do it; and what then is that to thee, that God is merciful, if thou be guilty, and thy guilt remain upon thy soul? God will be a merciful God, yea, infinite in mercy, though he damn thee for ever, and ten thousand thousands such as thou art, that goest on in thy Rebellion against him: For though God doth not make more worlds, nor more kinds of creatures in this, yet he is infinite in power: So though God doth not save all, nay, but a few, yet he is infinite in mercy; yea, if one only had been saved, it would have been a demonstration of infinite mercy and goodness in God: And that will be an aggravation of thy misery and damnation, that thou shouldest be so wicked and vile, so stubborn and rebellious, so persevering in thy wickedness, that thou hast provoked a God slow to wrath, to be very angry with thee, and a merciful God to punish and condemn thee. He hath mercy to save thee, if thou wilt repent; and he hath anger to damn thee, if thou wilt not: take thy choice.

But

But that Gods Anger is such terrour to his enemies, you will further see, if you seriously view the first chapter of *Nahum*, out of which I shall gather the particulars, by which I would endeavour to press this Use upon your hearts.

First, *That nothing is more certain, than that God will pour out his furious Anger upon impenitent sinners.* Laugh at such threatnings as you will, you shall feel them made good; as sure as you live, and sin, so sure (without your repentance, and faith in Christ) God in anger will throw you into Hell-fire for your sin. Wrath will be your portion. This is made good by these things in *Nahum* 1. 1. That this Prophecy the Prophet had from God. The Book of the Vision — *Vers.* 1. It is not a dream of his own, but a Vision he had from God. 2. Because God is jealous, and a jealous God will visit sinners for their sins. *Jealousie is the rage of a man, therefore he will not spare in the day of vengeance; he will not regard any ransom, neither will be rest content, though thou givest many gifts*, Prov. 6. 34, 35. The Lord of Jealousie will be in an holy rage against the ungodly. 3. There

are

are variety of expreſſions declaring the certainty of Gods Anger againſt the wicked. *The Lord revengeth, and is furious; he reſerveth wrath; he will not at all acquit the wicked.* Would the Lord uſe ſo many various words, denoting the ſame thing, if it were not certain? all dreadful, one eſpecially emphatical, בעל חמה *a Lord, Maſter, Poſſeſſour, or Husband of fierceneſs, or hot Anger*; as if he poſſeſſed wrath, or had married fierce Anger to himſelf, whereby he will puniſh the ungodly. 4. There is the repetition of the ſame words, *The Lord revengeth, the Lord revengeth, the Lord will take vengeance:* Three times he ſaith, *he will, he will, he will* take vengeance on his adverſaries. As *Pharaoh*'s dream was doubled to ſhew the infallible certainty thereof, *Gen.* 41. 32. So God doubles, trebles his threatning and reſolution of revenge, to ſet forth the indubitable verity thereof.

Secondly, *That Gods with-holding of the effects of his Anger, in the execution of preſent Judgements, is no ſafety to the wicked,* but that their ruin ſhall be the greater when it comes. While God doth ſtay, he is filling the treaſures of his wrath, and his Vials of Anger, to pour down more plentiful ſhowres

ſhowres upon them. The preſervation of the wicked from preſent outward ſigns of wrath, is but a reſervation of them to greater Indignation. As Heaven, and the more immediate, full enjoyment of God is reſerved for us in the life to come; ſo greateſt wrath, and fury, and torment, is reſerved for the ungodly till the life to come: And yet God often falls upon the wicked in his Anger here, but if they eſcape now, without doubt he will hereafter. When the Fire is long ſmothering under the coals, when it flameth forth, it burns the more. The wicked are treaſuring up ſin, and God, while he forbears, is treaſuring up his wrath, *Rom.* 2.4,5. 2 *Pet.* 2.9. *The Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of Judgement to be puniſhed.* The Prophet ſaith, God reſerveth wrath for them; the Apoſtles ſenſe is, that they are reſerved for wrath: There will be then no eſcaping.

Thirdly, *That when God ſhall pour forth his Anger upon the wicked, it ſhall be unſpeakably great.* This is evidenced by theſe things remarkable in this Scripture. 1. In that the Lord is furious; fury is anger in intenſe degree, it is wrath in its height.

So

So *Levit.* 26. 28. *Ezek.* 5. 13. 2. By leaving us to ſupply any terrible thing that the heart of man is able to conceive. He reſerveth — for his adverſaries. The word [for] wrath is not in the Hebrew Text, but well ſupplied, or any dreadful puniſhment, that their ſin deſerves, and God can inflict. 3. In that he will deal with wicked men, as with adverſaries, as thoſe that ſide with the Devil, and ſin, and the world againſt him. 4. In that the Prophecy that foretells this wrath of God, is called a burden, which indeed is unſupportable: they burden God with their ſins, and God will heap coals of fiery wrath upon their heads. Thoſe that are not burdened with a ſenſe of ſin, ſhall be burdened with a ſenſe of wrath for ſin. 5. In that the Power of God is anſwerable to his wrath. Some are angry, but have not power to act according to their anger. Thus this angry God is deſcribed by his Power. *He rebuketh the Sea, and maketh it dry; and dryeth up all the Rivers — the Mountains quake at him, and the Hills melt, and the Earth is burnt at his preſence, yea the World, and all that dwell therein.* And what are ſinners then, that they ſhould be able to bear up againſt this provoked God?

Fourthly,

Fourthly, *When God doth come in his Anger against the wicked, he will bring upon them total and final destruction.* Two expressions for this, 1. *He will make an utter end, affliction shall not rise up the second time.* He shall not need to come the second time, or to do it over again, he will destroy them once for all. 2. *They are folded up as thorns prepared for the fire; and shall be devoured as stubble fully dry*; that is easily, totally, finally.

SECT. IX.

Use 3. Containing Direction and Advice for the quenching of the Fire of Gods Anger that is kindled against us.

THE Fire of Gods Anger is kindled, and it burneth still, for his wrath is not yet turned away: This needeth no further evidence; those that are not wilfully blind, and desperately hardened in their sins, must, will say, that God is angry. The signs of his wrath are visible: the effects of his Anger have been sensibly perceived; the bodies that are rotting in the graves, cut off by the Plague, and the houses that are lying in ashes, thrown down by fire, are proofs of his Anger: A displeased, provoked

voked God, hath been walking through the ſtreets of *London*, and hath left the foot-ſteps of his wrath behind him, and you might trace him from ſtreet to ſtreet, from place to place; neither muſt you bound and limit his Anger within the compaſs of the ruines: Neither muſt thoſe whoſe habitations are conſumed, conclude, that Gods Anger was againſt their Houſes, but againſt themſelves; nor thoſe whoſe habitations do remain, that God was angry with thoſe only, whoſe dwelling-places are thrown down, nor judge them to be greater ſinners than themſelves, but fear and tremble at his wrath, and take a ſpeedy and effectual courſe for the extinguiſhing of theſe flames, leſt it break forth in the ſame way againſt the reſidue (which God in tender mercy prevent, by diſappointing thoſe that have an evil eye thereat) or in ſome other, that may be more heavy and more dreadful. If your houſes be in flames, will you not labour your ſelves, and cry out to others for help, to prevent its further progreſs? and would you not condemn ſuch as ſhould ſtand and gaze upon the Fire, and uſe no means to check its rage? and yet when you ſee Gods Anger flaming forth againſt the

City,

City, and the Nation, not fall down and entreat him to divert his sore displeasure? or will you still continue in your sins, and to add to your iniquity (like those vile miscreants, that are said to be found throwing fire-works to feed and help the fire to make the greater desolation) to make Gods Anger more furious and more fierce? Oh come, come put to your helping-hand, your helping-heart, your helping-prayers, your helping-tears, to extinguish the fire of Gods indignation.

Means I.

First, Nothing can be said properly to quench the Fire of Gods Anger, nor to pacifie his wrath, *but the blood of Christ*: Whatsoever else I shall mention, hath no intrinsecal value and worth in it (yet necessary in their place) for the turning away of Gods *particular* wrath against ourselves, or his *publick* wrath against the Kingdom: And the efficacy of all other means supposeth the merit and the vertue of the blood of Christ, by which an angry God becomes a reconciled friend. The Anger of God is such a Fire, that blood alone can quench:

quench: Blood, not of sinners, but the blood of a Saviour: Blood, not of meer man, but the blood of him that was God and Man. If Christ will plead his blood with the Father, his Anger will be turned into Love: *Father, let not thy Anger burn against yonder man, against yonder City, I have shed my blood to extinguish thy wrath, which all their tears could not have done; is there not more in my blood to pacifie thine Anger, than there is in their sin to provoke thee thereunto? If thou flingest them into the Fire, they will be consumed, but if I cast my blood into the Fire, shall it not be extinguished?* Christ doth intercede, not only for particular persons, but for Cities, *Zach.* 1. 12. *Then the Angel of the Lord* (that is, Christ) *answered and said, O Lord of Hosts, how long wilt thou not have mercy on* Jerusalem, *and on the Cities of* Judah, *against which thou hast had indignation these threescore and ten years.* God was angry with *Jerusalem*, Christ pleads her cause; Gods Anger is turned away. Vers. 13. *And the Lord answered the Angel* (Christ) *that talked with me, with good words, and comfortable words.* Vers. 14. *So the Angel* (the Son of God) *that communed with me, said unto me, cry thou, saying, Thus saith the Lord of Hosts, I am jealous for* Jerusalem,

ſalem, *and for* Zion, *with a great jealouſie.* By Chriſts interceſſion for *Jeruſalem*, the Fire of Gods Anger is extinguiſhed, and a Fire of Love is kindled towards her: Before he was jealous againſt her, now for her. *Verſ.* 15. *And I am very ſore diſpleaſed with the Heathen that are at eaſe: For I was but a little diſpleaſed, and they helped forward the affliction.* (May God be diſpleaſed with thoſe that by wicked hands helped forward the affliction of this City.) *Verſ.* 16. *Therefore thus ſaith the Lord, I am returned to* Jeruſalem *with mercies: my houſe ſhall be built in it, ſaith the Lord of Hoſts, and a line ſhall be ſtretched forth upon* Jeruſalem; (that is, her buildings ſhall be re-edified, and made up again.) *Verſ.* 17. *Cry yet,* (there are more comfortable words for *Jeruſalem*, as the fruit of Chriſts interceſſion for her) *ſaying, Thus ſaith the Lord of Hoſts, my Cities, through proſperity, ſhall yet be ſpread abroad, and the Lord ſhall yet comfort* Zion, *and ſhall yet chuſe* Jeruſalem.

Wrath is turned away from particular perſons by the blood of Chriſt pleading for them; by his interceſſion, when thou haſt provoked God, is he pacified. As when a Child hath provoked his Father, and he takes up the Rod to

correct

correct him, a friend steps in betwixt the Rod and the Child, and pleadeth, He is but a Child, it is his weakness, he is sorry for it; and thus turneth away the Fathers anger. But Christ hath more to plead; he hath sinned, but I have suffered; he hath offended, but I have been chastized for him; Father, here is my blood, look upon this shed, and turn away thine Anger from him, though he hath offended.

Now the blood of Christ quencheth the fire of Gods Anger, because

1. *He is the Propitiation* (or Propitiatory Sacrifice) *for our sins.* It was sin that kindled this Fire, but Christs blood doth expiate sin, *Rom.* 3. 25. 1 *Joh.* 2. 1, 2.

2. *The blood of Christ doth satisfie Gods Justice*, and that which satisfieth Justice, pacifieth wrath. The wicked in Hell shall be always under Gods wrath, because they can never satisfie Gods Justice; but the blood of Christ doth both.

3. *The blood of Christ doth cleanse our consciences from dead works*, and purifieth our hearts, and washeth away the filth of sin gradually, as well as take away the guilt of sin perfectly. It is a provocation to God, when the heart is a sink of loathsome evils, a cage of unclean lusts, a den of filthy sin; but

but Christ doth come by his blood, and sanctifie the sinner, and puts his own Image into his heart, and then wrath is turned into Love.

Object. *But is not God often angry with his own people? and doth not the Fire of his displeasure kindle against them? How then doth Christs blood pacifie Gods Anger, when it remaineth after Christs blood hath been shed upon the Cross, and applied to the conscience?*

Answ. Gods Anger to his people, is the Anger of a Father, is consistent with his Love, and the fruits of Anger do also come from Love; *As many as I love, I rebuke and chasten*, Rev. 3. 19. And the afflictions that they suffer, which proceed from Gods Anger, are not punishments to satisfie Justice, but corrections that conduce unto their good. When God takes away their houses, it doth but make them more careful, and more diligent to make sure of an house in Heaven: When God doth take away their riches, it doth but make them more mindful to lay up their treasure in Heaven. So that by the blood of Christ, Gods condemning wrath is turned away from his people, though his correcting Anger might sometimes overtake them.

them, to make them more careful to pleaſe him, more fearful to offend him; and there is great Love in that to their ſouls, as well as Anger againſt their ſins.

Means II.

Secondly, *The waters of Repentance for Sin* (which kindled Gods wrath) *is a means you muſt uſe for the quenching of it.* Though there be nothing in us, or done by us, that can be meritorious, yet ſomething is required by God to be in us, and to be performed by us, as means of his appointment, and conditions, *thereby neceſſary*, to make us capable of the manifeſtations of his Love; and that his diſpleaſure might be turned from us. And though Gods Anger is not pacified *for theſe*, yet it will not be appeaſed *without them*; if we could pour out our tears, proceeding from our hearts grieved for our ſins, and judge our ſelves, and loath our ſelves for all our abominations, our iniquity ſhould not be our ruine; for God would hear the voice of our weeping, *Pſal.* 6. 8. There is a voice in Sin, crying for wrath; and there is a voice in tears crying for mercy.

Now these waters of Repentance that will be effectual to quench the Fire of God's wrath, must have these properties, else if you could shed a Sea of tears, they will do no good.

1. *They must be bitter waters.* When sin is sweet to us in the commission of it, God is provoked; when it is bitter to us in our repentance, he will (through and for Christ) be pacified. We must not only taste a bitterness in the judgements of God, which are the fruits of sin, so Reprobates do, but in sin it self, the cause of those Judgements. The sins which we have rolled under our tongues, as a sweet morsel, that was sweet to the corrupt part, as hony to the taste, must be bitter as gall to the repenting and renewed part. While sin is pleasant, and we can delight in it, Gods wrath will burn against us; but when it is bitter as wormwood, his Anger will cease towards us. If we find sweetness in sin, God will give to us a bitter cup of affliction to drink; but if we taste bitterness in sin, he will put into our hands a cup of consolation sweetened with his Love. Thus, when *David* and *Peter* had kindled Gods Anger by sinning, they quenched this Fire by mourning bitterly

for sin, *Psal.* 51. *per tot.* *Matth.* 26. 75.

2. The waters of repentance, that must quench the Fire of Gods Anger, must be *deep waters.* Sin brings us into the deep waters of affliction: *London* hath waded deep in these waters: The waters that must pacifie Gods Anger, must not be shallow, squeezed only out of the eye, but they must be fetched from deep sorrow in the heare: The eye must weep, and the heart must grieve, else it is but hypocrisie; and *hypocrites tears will not quench Gods wrath*, but make it flame the more, as the Smiths water cast upon the Fire doth: *Hos.* 7. 14. *And they have not cryed unto me with their heart, when they howled upon their beds* — they cryed out, but not with their hearts; and this was but howling in the ears of God; and the howling of hypocrites, instead of the mourning of the sincere penitent, stirs up Gods Anger more. By deep waters then, I mean, sorrow for sin, that lyes as deep as sin, that is in the very heart: For if sin be in the heart, and tears only in the eyes, they will not be available. If the waters of repentance be not deep, God will make us drink deep in the cup of affliction, *Ezek.* 23. 32. If we wade up to the chin in sin, and not

up to the ankles in sorrow, God may cause us to wade till we come out of our depth in blood; by bringing his sore Judgements of Sword, Plague, Fire, Famine: Or if impenitent sinners scape those in this life, God will make them wade in a Lake of brimstone, and cast them into a deep pit in the life to come, where they shall find no bottom.

3. The waters of Repentance, that must quench the Fire of Gods Anger towards a Nation, must be *broad waters*. Sin is spread, and Gods Judgements are spread in several parts, and so must the waters that shall quench this Fire. If Fire be spread in several streets, what is a bucket of water in one mans hand to put it out? *then* it is time for all men to have water in their hands to cast upon the fire. The Fire of Gods Anger is spread, and what is a tear or two in one mans eye to the quenching of it? *It is time, it is time, it is high time*, that there should be tears in the eyes of all the Inhabitants of the Nation, in all Cities, Counties, Towns, Villages, Families. Sometimes God spared Cities, for the sakes of a few righteous mourning persons; If ten could have been found in *Sodom*, *Sodom* should not have been

been burnt, *Gen.* 18. 32. If there had been a man in *Jerusalem* that executed Judgement, and sought the Truth, he would have pardoned it, *Jer.* 5. 1. But sometimes the sins of a people may be so great, and Gods Anger against them so hot, that though there were some righteous and holy persons amongst them and those eminent favourites of God too, Gods heart would not be towards that people, *Ezek.* 14. 19. *Or if I send a Pestilence into that Land, and pour out my fury upon it in blood, to cut off from it man and beast.* Vers. 20. *Though* Noah, Daniel, *and* Job *were in it, as I live, saith the Lord God, they shall deliver neither Son, nor Daughter, they shall but deliver their own souls by their righteousness.* But if there shall be a general mourning, and a general repentance, God would return in mercy to us. Many waters cannot quench love, *Cant.* 8. 7. But many waters will quench wrath, 1 *King.* 8. 46, to 54.

4. The waters that quench the wrath of God, must *be great, and abundant waters*; by the depth of these waters, I mean, hearty sorrow; by the breadth, that it should be in many persons (if it may be) general throughout the Kingdom: But to this must be added much sorrow, and

much mourning. It must be abundance of hearty sorrow for sin, and that not in a few, but in many, that shall turn away Gods Anger. We have greatly sinned, and God hath great Anger against us for our great sins, and there should be some proportion between our sins, Gods wrath and our sorrow. *As a Fountain casteth out her waters* (that is, plentifully) *so this Nation hath cast out its wickedness* (that is abundantly) *violence and spoil hath been heard in it; before God continually hath been grief and wounds*, Jer. 6. 7. Oh that the heads of all were waters, and their eyes fountains of tears, that they may weep night and day for their sins, *Jer.* 9. 1. That at last, we would consider, and call for the mourning women, that they may come, and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eye-lids gush out with waters, for a voice of wailing is heard out of our *Zion*, How are we spoiled! we are greatly confounded, because our dwellings have cast us out, *Vers.* 17, 18, 19. Rivers of tears should run down our eyes, because we have not kept Gods Word, *Psal.* 119. 139. Little sorrow for great sins, will not quench great wrath.

5. The

5. The waters that must quench this Fire of Gods Anger, must be *spring-waters*, that do continually run. It must be not mourning for a day or two, but as we are continually sinning, and continually provoking God by frequent sinnings against him, so we must continue our sorrow. If sin continue, and the waters of Repentance are dryed up, the Fire will break forth again. It is not water in a Cistern that will quench a Fire kindled upon many houses; but we break up the River-water, that constantly runs, and yields succession of streams to cast upon it. *This is my prayer for thee, O* London, *that that God that hath turned thee a fruitful City into barrenness, for the wickedness of them that dwelt in thee, would again turn thy wilderness, and desolate places into a standing water, and thy dry and dusty ground into water-springs*, Psal. 107. 34, 35. *That thy tears may be continually running down, like a spring of waters, and not be like a Land-flood, that is soon dryed up.*

6. The waters that must quench this Fire of Gods Anger, must be *clear and clean waters*. Many in this dreadful Judgement have shed plentiful tears, they have wept abundantly; but what is it for?

that they have loſt their houſes, their goods, their outward enjoyments which they had before the Fire, and theſe tears have been accompanied with murmuring complaints, with fretting diſcontents, with frowardneſs and impatience, whoſe waters have been like the waters of the foaming, raging Sea, which caſt up mire and dirt, *Iſa.* 57.20. Such tears are but puddle-water, and do encreaſe the flames of Gods indignation: But ſuch as ſhall extinguiſh them, muſt be clean from repinings at deſerved Judgements, from vexations of heart, becauſe of Gods rigorous (but righteous) proceeding againſt us: From ſelfiſhneſs, being ſhed more that God hath been diſhonoured by us, than that we have been puniſhed by God. The waters that foam, and work, and rage, and are tempeſtuous, are not pure, but the ſtill, calm ſtreams run clearly.

Means III.

Thirdly, *Solemn publick ſeeking of God by faſting and prayer, would be effectual for turning away of Gods Anger and fiery Indignation.* Joynt-aſſiſtance is neceſſary for the quenching

quenching of Fire that is kindled upon our habitations: joynt-prayers and requests to God (when many Congregations shall with one heart cry mightily to the Lord) would turn away his frowns, would procure his smiles, would prevail for mercy. When wrath was towards *Nineveh*, the King (though an Heathen) proclaimed a fast, *Jon.* 3. 5. *So the people of* Nineveh *believed God* (the Ninevites believed God was angry, when he threatned the ruin of their City: but many among us will not believe that God is angry, though he hath actually cast down so great a part of the chief City, or live so as if they did not care for his anger) *and proclaimed a Fast, and put on Sackcloth, from the greatest of them, even to the least of them.* The greatest and the least, all had sinned; the greatest and the least, all put on Sackcloth. *Vers.* 6. *For word came unto the King of* Nineveh, *and he arose from his Throne, and he laid his Robe from him, and covered him with sackcloth, and sate in ashes.* Their sitting in ashes, prevented the turning of their City into ashes: And our sitting in ashes would be a means for the more speedy raising of this City out of its ashes. *V.* 7. *And he caused it to be proclaimed and published through* Nineveh

(by

(*by the decree of the King and his Nobles*) *saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water.* Verſ. 8. *But let man and beast be covered with ſackcloth, and cry mightily unto God; yea, let them turn away every one from his old way, and from the violence that is in their hands.* Verſ. 9. *Who can tell, if God will turn and repent, and turn away from his fierce Anger, and we periſh not?* This was the courſe they took to turn away Gods threatned wrath, and it was effectual. *Verſ.* 10. *And God ſaw their works, that they turned from their evil way, and God repented of the evil that he had ſaid, that he would do unto them* (underſtand, if they repented not) *and he did it not.* Was Gods wrath turned from Heatheniſh *Nineveh*, when they faſted and humbled themſelves? and would it not from Goſpelized *London*, if they would ſeek him in ſolemn humiliation, and by fervent ſupplication? But if this will not be the general work of all the people of this Nation, yet let the people of God gather themſelves together, and ſeek the Lord, to prevent further Judgements, before the decree bring forth: before another day of rebuke paſs as the chaff, before more fierce Anger of the Lord come upon this

this place, before another day of the Lords Anger come upon it; seek ye the Lord, all ye meek of the earth, which have wrought his Judgement, seek Righteousness, seek Meekness, it may be, ye shall be hid in the day of the Lords Anger, *Zeph.* 2.2,3.

Means IV.

Fourthly, *The kindling of those Fires that God would alwaies have burning in his peoples hearts, would extinguish the Fire of Anger that is burning against us.* In the Letter indeed, Fire put to Fire, makes it burn the faster: but in the metaphor, Fire would extinguish Fire: the Fire of our Love to God, and the Fire of Zeal for the Glory of God, would put out the Fire of Gods Anger. If we did burn in Love and Zeal for God, Gods Anger would not burn so fiercely against us: The coldness of our love, and lukewarmness of our hearts in the things of God, hath kindled this Fire of wrath against us: but Zeal for God would avert it, *Numb.* 25. 3. *And* Israel *joyned himself to* Baal-Peor; *and the Anger of the Lord was kindled against* Israel, Vers. 7. *And when* Phinehas *the Son of* Eleazar, *the*

Son

Son of Aaron *the Prieſt, ſaw it, he roſe up from among the Congregation, and took a Javeling in his hand.* Verſ. 8. *And he went after the man of* Iſrael *into the Tent, and thruſt both of them through, the man of* Iſrael *and the woman through her belly: ſo the Plague was ſtayed from the Children of* Iſrael. Verſ. 10. *And the Lord ſpake unto* Moſes *ſaying,* Ver. 11. Phinehas *the Son of* Eleazar, *the Son of* Aaron *the Prieſt, hath turned my wrath away from the Children of* Iſrael *(while he was zealous for my ſake among them) that I conſumed not the Children of* Iſrael *in my jealouſie.* To be furious againſt godlineſs and godly men, kindleth Gods Anger; but to be zealous againſt ſin and ſinners, will put it out.

Means V.

Fifthly, *The extinguiſhing of thoſe Fires which God would not have to burn amongſt us, is neceſſary to the extinguiſhing of the Fire of Gods Anger, that burns againſt us.* Strange Fire in the worſhip of God, that is not commanded by the Lord, muſt be put away, if Gods fiery Anger be put out, *Levit.* 10. 1. *And the Sons of* Aaron, Nadab, *and*

and Abihu, *took every one his Censer, and put Fire therein, and laid incense thereon, and offered strange Fire before the Lord, which he commanded them not.* The Priests were to make Fire, of that Fire which fell down from Heaven, when the first offering was made upon Gods Altar, *Levit.* 9. 24. Which was therefore to be kept burning continually, *Levit.* 6. 12, 13. But *Nadab* and *Abihu*, took Fire elsewhere contrary to the command of God, and Gods wrath for this was kindled against them, and there went out a Fire from the Lord, and devoured them, and they died before the Lord, *Levit.* 10. 2.

Besides this, there must be the putting out of the fire of lust, and malice, and envy, which have been burning amongst us. Unclean persons burn in their lust one towards another, *Rom.* 1. 27. And the malicious and envious burn in anger and wrath, one against another; yea, and against those that have a fire of love kindled in their hearts towards them. These sins are firing sins. *They burn in Sin, and God burns in his Anger.* Great have been the heart-burnings of people one against another. These are sinful fires, and God kindled a punishing fire; put out the former,

former, if you would have God put out the latter.

Means VI.

Sixthly, *Subſtraction of fuel, that feeds this Fire, is neceſſary to the extinguiſhing of it.* Fire will burn while you caſt in combuſtible matter, and increaſe: Gods wrath will flame againſt us, while we ſtill go on to add ſin to ſin; what Oyl and things of an unctious nature are to Fire, that is ſin to Gods Anger, that feeds it, and cauſeth its continual burning. One of the moſt effectual courſes for the extinguiſhing of this dreadful Fire in *London*, was the blowing up ſuch houſes as ſtood in the way of its march; that it might not ſtill have new matter to maintain its force and rage: The caſting out of ſin from our houſes and our hearts, will be an infallible, ſucceſsful means for the turning aſide of Gods Anger from us. But if we ſin ſtill, God will be angry ſtill; if we go on to provoke him ſtill, he will go on to puniſh us ſtill. *Levit.* 26. 18. *And if ye will not yet for all this hearken unto me, then I will puniſh you ſeven times more for your ſin.* If you weary

God

God with your sins, he will weary you with his stroaks. *Vers.* 21. *And if ye walk contrary unto me, and will not hearken unto me, I will bring seven times more Plagues upon you, according to your sins.* While you lift up your hearts and hands against God, God will let fall his hand upon you. *V.* 23. *And if you will not be reformed by these things, but will walk contrary unto me,* Vers. 24. *Then I will walk contrary unto you, and will punish you yet seven times more for your sins.* God will find Judgements, while you find waies of sin, sin as long as you will. *Vers.* 27. *And if ye will not for all this hearken unto me, but walk contrary unto me,* Vers. 28. *Then I will walk contrary unto you also in fury* (every stroke will be heavier than other; for now he adds, he will do it in fury) *and I, even I, will chastise you seven times for your sins.* Gods Quiver will never be empty of Arrows, while your lives are full of sin.

All sin indeed is a provocation unto God, because all sins are contrary to him, and to his glory; yet there are some sins that do stir up Gods Anger against a people, which when they are general, do kindle his Anger: Some of them I shall mention, out of such places of Scripture, that acquaint us, that Gods Anger hath been kindled and broken

broken out against those that did commit them: These must be taken away, if we would have Gods Anger cease.

SECT. X.

Containing a Catalogue of Sins, that cause Gods Anger to kindle and burn against a people.

1. *Worshipping and giving Religious Adoration unto any besides the true God.* The wrath of God was often kindled against the people of *Israel*, for their Idolatry; for this is spiritual Whoredom, *Jer.* 3. 6, 7, 8, 9. & 7. 17, 18, 19, 20. & 8. 1, 2. & 44. 15, to the end.

2. *Worshipping the true God in a false manner*, of our own devising, contrary to his Word, which is the perfect Rule of Worship, *Deut.* 12. 31, 32. *Exod.* 32. 4, 5, 9, 10, *Psal.* 106. 29.

3. *Irreverent approaching unto God in his holy Ordinances, without due preparation of our hearts for, and holy observation of our selves in the Service of God.* God is a jealous God, and will be sanctified by all those that come unto him, *Levit.* 10. 3. When

we

we come to holy duties therein to serve an holy God, with unholy careless hearts, and not as becometh those that have to do with God, we have angry frowns, instead of discoveries of his love; and for this God in anger hath sent some to their graves, 1 *Cor.* 11. 30.

4. *Refractory disobedience to the commands of God:* This is Rebellion against the King of Heaven, and throwing off his Soveraignty and Dominion, *Isa.* 5. 24. *Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the Law of the Lord of Hosts, and despised the word of the holy One of* Israel. Vers. 26. *Therefore is the Anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: And the Hills did tremble, and their carkasses were torn in the midst of the streets: For all this his Anger is not turned away, but his hand is stretched out still.*

5. *Unbelief and refusing the Lord Jesus Christ, doth kindle the Fire of Gods Indignation.* By how much the more of mercy there is in Gods offering of Christ to sinners, to be their Saviour, the greater is the sin, and the greater is Gods wrath. When the

the Lord Jesus shall come down from Heaven, and suffer, and bleed, and die for lost men, and beg of them to accept of mercy, pardon, and eternal life, which he hath purchased with the price of his precious blood, and yet men will not forsake their sins for him, to follow him, and close with him; this makes Gods Anger burn against them; this brought down wrath upon *Jerusalem*, and God is angry with the Jews unto this day, for this their sin, *Rom.* 11. 18, 19, 20. *Mat.* 21. 33, &c. *Joh.* 3. 18, 19, 36. How few are there amongst the multitude of Professors themselves, that do heartily give entertainment unto Christ? And all the openly prophane, do visibly reject the Saviour of souls; and will God see his Son thus slighted, and shall not his Anger smoak against such a people?

6. *Apostacy from the Gospel kindles Gods Anger.* Backsliding is a God-provoking sin. When men after a forward, seemingly-zealous Profession of the holy waies, and pure Worship of God, because of the discountenance they meet with from men, to save themselves from sufferings, or to get or keep the enjoyments of the world, or to return to sin, which they alwaies loved,

and

and had never truly mortified, shall comply with the wills of men, in opposition to the Will of God, and fling off the yoke of Christ, and lick up their vomit, and wallow in their former mire, and look back as *Lot's* Wife to *Sodom* after she had escaped out of it, who was turned into a Pillar of Salt, as a monument of Gods displeasure for so doing) then the Anger of the Lord doth kindle and wax hot: As when the Israelites would have returned back again to *Egypt*, *Numb.* 14. 4. *And they said one to another, Let us make a Captain, and let us return into* Egypt. *Vers.* 11. *And the Lord said unto* Moses, *How long will this people provoke me?* — 12. *I will smite them with the Pestilence, and disinherit them.* — And had rather have the Cucumbers, and the Melions, and the Leeks, and the Onions, and the Garlick of *Egypt*, than the Mannah that came from Heaven, then the Lord was displeased, and his Anger was kindled, and the Fire of the Lord burnt among them, and consumed them, *Numb.* 11. 1, 4, 5, 6. Many that were forward Professors of Religion, are so far backsliden, that they have cast the Worship of God out of their houses; wherefore God made their houses too hot to hold such luke-warm, nay cold Apostates.

7. *Earthly-*

7. *Earthly-mindedness kindles Gods Anger.* When men shall generally set their hearts upon the world: The wicked love riches more than God, and the righteous, more than they should, *Isa.* 57. 17. *For the iniquity of his covetousness was I wroth, and smote him, I hid me, and was wroth, and he went on frowardly in the way of his heart.* When God seeth men generally bent after the world, and are eager in their pursuit of earthly-riches, and let God, and Christ, and Heaven stand by neglected; and see them preferring trifles, dung-hill-enjoyments, above the Pearl of great price, in wrath unto the wicked, and in *angry Love* unto his people, he snatcheth these things away from them.

8. *Prophaning of the Sabbath day,* which God hath appointed for Religious holy Service; makes God angry with a people. When men should be attending upon his Ordinances, they are drinking in the Taverns, or Ale-houses, gaming, walking, selling in the fields and streets, God sees it, and is angry, *Neh.* 13. 15. *In those days saw I in* Judah *some treading Wine-presses on the Sabbath, and bringing in sheaves, and lading Asses* — 16. *There dwelt men of* Tyre *also therein, which brought fish, and all manner*

of

of ware, and sold on the Sabbath unto the Children of Judah, and in Jerusalem. V. 17. Then I contended with the Nobles of Judah, and said unto them, What evil thing is this that ye do, and prophane the Sabbath day? Vers. 18. Did not your Fathers thus, and did not our God bring all this evil upon us, and upon this City? yet ye bring more wrath upon Israel, by prophaning the Sabbath. If this be not reformed, Gods Anger will not be extinguished.

9. *Fleshly, creature-confidence kindles Gods Anger*, trusting in riches, relations, friends, learning, wit, &c. more than in God. This is to set up the creature in the Throne of God, and must he not be angry? yea in his Anger he hath cursed those who are guilty of this, *Jer.* 17. 5, 6, 7, 8. And in his wrath denounceth a woe unto them, *Isa.* 30. 1, 2, 3.

10. *Prophaning of the holy Name of God*, and tearing it by horrid Oaths, kindles his wrath. Men are angry when their good name is abused and blotted; and shall not God, when his sacred Name, without any fear or thoughts of God, is taken prophanely into their mouths? *Jer.* 23. 10. *Hos.* 4. 2. What Oaths have been heard in *London* streets? and in some of those

houses

houſes that are now turned into aſhes. God was angry for ſuch ſwearing.

11. *Neglect of relative duties kindles the wrath of God againſt the guilty.* Childrens diſobedience to their Parents, *Deut.* 27. 16. Parents neglecting the education of their Children, and not reproving them for ſin, 1 *Sam.* 2. 21, 22, 24, 29, 30, 34. Miniſters neglecting the feeding of the flock: when they are unable or unwilling; when ſuch as ſhould be apt to teach, are apt to drink, and apt to ſwear, and apt to ſcorn at ſtrictneſs of holineſs; and do not live according to their Doctrine, and thereby cauſe many to believe that they do not believe what they preach unto the people, and do them more harm by their lives, than good by their Doctrine; to whom if God had given a command to forbear Wine, or ſtrong drink, as to the Prieſts under the Law, *Levit.* 10. 9. Would rather have choſen to be no Prieſt, than to have no Wine: When thoſe that ſhould be Gods mouth to the people, are dumb Doggs, that cannot bark, muſt it not provoke the Lord that people periſh through ſuch mens ſins? the ſins of ſuch Shepherds, and the wrath of God againſt them, read *Ezek.* 34. 1, to 2b. When the Seers

are

are blind, and the Prophet is a fool, and the ſpiritual man is mad, then the daies of viſitation are come, the daies of recompence are come, *Iſrael* ſhall know it, *Hoſ.* 9. 7.

12. *Gluttony and drunkenneſs kindles the Fire of Gods Anger againſt a people*: This was one of the ſins which provoked God in dreadful Anger to deſtroy the Old World, *Mat.* 24. 37, &c. God pronounceth woes againſt them here, *Iſa.* 5. 11, 12. And threatens them with excluſion from Heaven hereafter; and is he not then angry?

But to conclude this, I ſhall give you ſeven Catalogues of ſins and ſinners, which provoke God to be very angry: And many ſuch are found living in a Land of *Goſhen*, which Heathens, by the light of nature, have condemned; and ſuch ſins muſt be forſaken, and ſuch ſinners muſt be reformed, if we would have Gods wrath in further Judgements prevented.

One, you find, *Epheſ.* 5. 3. *Fornication, and all uncleanneſs, or covetouſneſs, let it not be once named amongſt you as becometh Saints.* Verſ. 4. *Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient: but rather giving of thanks.* Verſ. 5. *For this ye know, that no whoremonger, nor unclean perſon, nor covetous man, who is an Idolater, hath*

hath any inheritance in the Kingdom of Christ and of God. Vers. 6. *Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience.* Our wisest course will then be, not to be partakers with them, *vers.* 7.

A second, you have *Col.* 3. 5. *Mortifie therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is Idolatry.* Vers. 6. *For which things sake, the wrath of God cometh on the children of disobedience.*

A third containing seventeen sins, you find *Gal.* 5. 19. *Now the works of the flesh are manifest, which are these, Adultery, Fornication, Uncleanness, Lasciviousness,* Vers. 20. *Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies,* Vers. 21. *Envyings, Murders, Drunkenness, Revellings, and such like: of the which I tell you before, as I have told you in time past, that they which do such things, shall not inherit the Kingdom of God.* God is so angry with such, that he resolves they shall never be saved, *i. e.* dying without repentance.

A fourth Catalogue containing an enumeration of ten sorts of sinners, you find

find 1 Cor. 6. 9. *Know ye not that the unrighteous shall not inherit the Kingdom of God?* Do you not know Gods Anger against them? *Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor abusers of themselves with mankind.* V. 10. *Nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners shall inherit the Kingdom of God.* And such sinners shall know and find, that that wrath that keeps them out of Heaven, is great and dreadful wrath.

A fifth Catalogue containing nineteen sorts of sinners, that bring down the judgements and wrath of God, and so make times perilous, stands recorded, 2 Tim. 3. 2. *For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to Parents, unthankful, unholy,* Vers. 3. *Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,* Vers. 4. *Traitors, heady, high-minded, lovers of pleasures more than lovers of God,* V. 5. *Having a form of godliness, but denying the power thereof: from such turn away;* for such provoke God to Anger.

A sixth Catalogue containing 22 sorts of sinners, is in *Rom.* 1. 29. *Being filled with all unrighteousness, fornication, wickedness,*

...disobedient, implacable, unmerciful. And the sentence that God gives against these, is a sentence of death (which shews his Anger.) *Vers. 32. — They which commit such things, are worthy of death* ——

A seventh Catalogue, is in *Rev.* 21. 8. *But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death.* The Fire of Gods wrath against sinners is great, when it sets on fire a lake of brimstone, for the tormenting and burning of the guilty, and finally impenitent.

Thus far of the coming of the Lord with Fire, in the first interpretation of the words, as it denotes the Wrath and Anger of God.

Rebukes for SIN BY Flames of Fire.

Isaiah 66, 15.

For behold, the Lord will come with Fire, and with his Chariots like a Whirlwind, to render his Anger with fury, and his rebukes with flames of Fire.

SECT. I.

Containing eight Positions concerning God's coming against a City by flames of Fire.

THE Second Interpretation given of the Text, is the Lords coming against a people with Fire of common, dreadful Conflagrations; giving commission to the flames of Fire, to burn down and consume Cities, dwelling-places. The Proposition is,

Doct. 2. *That God sometimes rebuketh a people for their sins, with flames of Fire, in com-*

vious Conflagrations. God hath come against many Cities in this way of his Anger. In Scripture you read of the burning of many Cities, of *Sodom* and *Gomorrah*, Gen. 19. 24, 25. Of the City of *Jericho*, *Josh.* 6. 24. Of the City of *Ai*, *Josh.* 8. 8. Of the City of *Gibeah*, *Judg.* 20. 40. Of *Babylon*, *Jer.* 50. 31, 32. Of *Jerusalem*, *Jer.* 39. 8. and 52. 12, 13. And we have seen the Lord hath come against the City of *London*, with flames of Fire, and hath laid so great a part of it in ashes.

Position 1.

1. *That God might destroy one place or City with Fire, and yet that place or City may not be so sinful as another that is spared.* When great and unusual Judgements befall a place, or people, men are apt to draw conclusions, that such a people have been greater sinners than others: This censoriousness, and uncharitable judging, Jesus Christ meets with, and corrects, *Luk.* 13. 1. *There were present at that season, some that told him of the Galileans, whose blood* Pilate *had mingled with their sacrifices.* Vers. 2. *And Jesus answering, said unto them, Suppose ye that*

that these Galileans were sinners above all the Galileans, because they suffered such things? Vers. 3. *I tell you nay: but except ye repent, ye shall all likewise perish.* Vers. 4. *Or those eighteen, upon whom the Tower in* Siloam *fell, and slew them, think ye that they were sinners above all men that dwelt in* Jerusalem? V. 5. *I tell you nay: but except ye repent, ye shall all likewise perish.* So, will any conclude, that that part of the City that is fallen, was more wicked, than that part that through mercy doth remain? or that the City was more wicked than the Suburbs? Such were surely unacquainted with the swearing, and drunkenness, and prophaneness in the Suburbs, and with the many praying families that were in the City; and little consider that it is Gods method to make his judgements begin at his house, 1 *Pet.* 4. 17. Was poor afflicted *London* a City more wicked than all the Cities, in *England*, or beyond the Seas in other Nations, when she is thrown down, and others flourish? Was *Job* more wicked than others, because he was more afflicted? One place may be laid level to the ground, and yet some other Cities that are more sinful, and whose sins are more crying and abominable, may remain and prosper:

As *Rome*, the seat of Antichrist, the Mother of Harlots, a City full of all abominations, that there is not a worse, doth yet flourish, but *London*, a City, that for Religion, and the number of godly, holy Christians, none better, is fallen to the ground. Hence follows,

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Position II.

2. *Those whom God hath taken nearer to himself than others, may be often punished more than others, not because he hates them, but because he loves them more*, Amos 3. 2. *You only have I known, of all the families of the Earth; therefore I will punish you for all your iniquities.* But God is more angry with those whom he doth not punish, oftentimes, than with those whom he exerciseth with sharp affliction: *Not to be punished in a sinful way, is the sorest punishment*, Hos. 4.14. *I will not punish your Daughters, when they commit whoredome, nor your Spouses, when they commit Adultery* — That Son is more beloved by his Father, that takes pains with him to correct him, than another, of whom he hath no hopes of reclaiming him from sinful, wicked courses, gives

him

him up, and lets him without stripes take his ill and swinge in sin. *Isa. 1. 5. Why should ye be stricken any more? ye will revolt more and more?* Though there can be no certain conclusion made of Love or Hatred to a City, or People, or particular person, by Gods outward dispensations, *Eccles. 9. 1. —No man knoweth either Love or Hatred, by all that is before them.* Vers. 2. *All things come alike to all, there is one event to the righteous and to the wicked, to the good, and to the clean, and to the unclean, to him that sacrificeth, and to him that sacrificeth not, as is the good, so is the sinner, and he that sweareth, as he that feareth an Oath.* Yet there is greater ground of hope, that God reserveth mercy for, and intendeth good unto those whom he correcteth for their sin, than for those whom he suffers without present, visible punishment to fill up the measure of their sin.

Position III.

3. *God may in flict great and amazing evils upon a City, or a People, and yet their Judgements not be so great, as he inflicts upon another City or People, that are in an ward*

ward prosperous condition; because God may visit one place with temporal, visible Judgements, and another with spiritual and invisible Plagues; by giving them up to hardness of heart, impenitency, strong delusions, to spiritual fornication. To give men up to burning lusts, is a greater Judgement, than to suffer other mens habitations to be consumed with burning flames. *Rome's* Judgements in all her prosperity are greater, more dreadful and severe than the Judgement of God upon *London* in her ashes. Sanctified afflictions are better and more eligible, than unsanctified prosperity. I had rather be a member of the Church of God in afflicted *London*, than of the Church of *Rome* in her greatest glory.

Position IV.

4. *There may be in a City provoking sins, for which God doth kindle in it flames of Fire, and yet there may be some that did groan under those sins, and yet might suffer in that common calamity.* Without doubt there were great sins committed in *London*; a place of so great multitudes of people, could not be without greater multitudes of sins:

yet

yet there were thousands in it that did mourn, and sigh, and grieve for the abominations of the place, and made it matter of their lamentations daily upon their knees; though notwithstanding the houses of such were consumed with the rest. For though God doth sometimes spare the wicked for the righteous sake, *Gen.* 18.16. Yet there are some times when Gods wrath is so kindled, that it might in external judgements go worse with the godly for the wickeds sake. So *Moses* three times records, that God was angry with him for the murmuring Israelites sakes, *Deut.* 1. 37. and 3. 26. and 4. 21. Indeed God would not burn *Sodom*, while *Lot* was in it: Nor at all, if ten righteous persons could have been found therein, *Gen.* 18. 32. and 19. 22. *Haste thee, escape thither, for I cannot do any thing till thou be come thither*: But this is not a standing Rule for God to walk by in the way of his judgements; therefore I accuse not all the Inhabitants of *London*, of all those sins I shall hereafter name as *burning-sins*, though God did see too many wallow in them. Hence follows,

Position

Position V.

5. *That the Judgements of God might be inflicted upon some persons, and yet it might be for the sins of others, who themselves escape the Judgement.* *David* twice did greatly sin, and others were punished, and not *David* in the same kind at least as others were: *David* committed Adultery, and by this deed gave great occasion to the enemies of the Lord to blaspheme; but the Child died for it, not *David*, 2 *Sam.* 12. 14, 19. Though *David* was corrected in the death of his Child. *David* numbered his people, but this cost seventy thousand men their lives; So many thousand died, but it was for *David*'s sin, 2 *Sam.* 24. 2, 10, 15. Though *David* was corrected also in the death of so many of his Subjects. This is so clear, that some might sin, and others smart for it, that the blind Heathen said,

——— ὦ βασιλῆι χολωθείς,
ὅσσον ἀπὸ στρατὸν ὄρσε κακὸν (ὀλέκοντο δὲ λαοὶ)
ὅτι τὸν Χρύσην ἠτίμησ' ἀρητῆρα.

Position 7.

6. When God doth inflict very sore and heavy Judgements upon a place, where many of his people dwell, yet he is righteous in his Judgements, because there were sins in all that did deserve them. This I add to prevent our murmuring against the Lord, that all might lay their hands upon their mouths, and be humbly silent before the Lord, and acquit and justifie him in his severest Judgements, upon a place where there were so many thousands fearing God. Though (as I said before) it cannot be gathered from this Judgement, that *London* was more wicked than other places, yet we must conclude, that there were such sins committed in it, that did deserve what is brought upon it. Deserved I mean, from God, not from those that are said to be the first kindlers and promoters of it: By which fact, they have deserved for this mortal sin, a hotter Fire than any is in their supposed Purgatory.

Position

Position VII.

7. *That the desolating Judgements that come upon a place or City, shall tend for the spiritual good of his people, that suffer therein:* For they have a promise, that all things shall work together for good, to those that love God, *Rom.* 8. 28. And I hope that many of Gods people have found before this time, that their outward losses have been their spiritual gains; and the loss of their goods hath made them better; that they see more of the worlds vanity, of the uncertainty of riches, and are more careful to lay up treasures in Heaven, which thieves cannot steal, nor moth corrupt, nor flames consume: That they love and fear God more; and one degree of love to God more, is of greater value than all they lost in the dreadful Fire.

Position VIII.

8. *That the wayes of God in his Providences, are very mysterious and dark.* Who can unfold this, that *Rome* doth flourish, and *London* lye desolate? when God hath made

made so many threatnings in his Word against that Scarlet Whore; *That her Plagues shall come in one day, death, and mourning, and famine; and she shall be utterly burnt with fire; for strong is the Lord God that judgeth her*, Rev. 18. 8. When God had made so many precious promises of good to his believing people, that are now by this Fire under sufferings. But though we cannot always reconcile Gods promises to his people, and his afflicting Providences towards them, and his threatnings against wicked places, as *Rome*, and his suffering them to prosper; yet it becomes us to believe that God is carrying on his own designs and counsels, even by unlikely, and (in the eyes of men) by contrary means, and can promote the truths of his Gospel, and the true Religion by those Providences that seem to narrow it more: and turn the hearts, even of the very wicked and prophane against the Popish Religion by those very waies, by which the factours thereof do endeavour to promote it in the world. *Gods way is in the Sea, and his path in the great waters*, and who can trace him, when *his footsteps are not known*, Psal. 77. 19.

SECT.

SECT. II.

Containing twelve Arguments, urging all that suffered by the Late Fire, to search and find out the Sins which provoked the Lord to so great Anger.

IT is the unquestionable duty of all that have been sufferers by the Late Lamentable Fire, and all the people of this Nation (whom, in some respect or other, this Judgement might reach) to search their hearts and waies, to find out the sins that have provoked the Lord to so great indignation and displeasure; for whatever was the means, God was the Author; whoever were the second causes, God was the first, *Amos. 3. 6. Is there any evil in the City that the Lord hath not done?* If a Sparrow doth not fall to the ground, nor a Birds nest is torn in pieces without the Providence of God; much less can such a famous City in so great a part of it fall to the ground, and so many dwelling-places of so many of Gods dear Children be laid desolate, without the Providence of God: And who, or whatsoever was the instrumental, sin was the meritorious cause of so great ruin: Therefore it will be *London's*

don's wisdom, to make it her practice, which was the practice of the Church of God in former times, when under great affliction, to search and try her waies, and turn unto the Lord, *Lam.* 3. 40. And of *David*, who thought upon his waies, and turned his feet unto Gods Testimonies, *Psal.* 119. 59. When the Israelites were put to flight by the men of *Ai*, and *Joshua* rent his cloths, and fell to the Earth upon his face, to plead and expostulate with God, the Lord said unto him, Get thee up; wherefore lyest thou thus upon thy face? *Israel* hath sinned, and they have transgressed my Covenant, which I commanded them; and told them, he would not be with them any more, except they destroyed the accursed thing from amongst them, *Josh.* 7. 6, 10, 11, 12.

It is not for you, O *Londoners!* to lye weeping for your losses, but to be finding out the accursed sins that are amongst you; and you must be serious and strict in this enquiry, if you would have the Lord to be with you any more. But alas (though, I hope, this, many of you have been doing, yet) how few comparatively, have once enquired what was the cause, that provoked God to turn them out of

doors?

doors? that ſoon did ſeek new habitations, before they had reflected what was the reaſon that God did diſpoſſeſs them of their old? How many have ſmitten upon their breaſts, ſaying, What have I loſt? but how few ſaying, What have I done, *Jer. 8. 6. I hearkened and heard, but they ſpake not aright, no man repented him of his wickedneſs, ſaying, What have I done? every one turned to his courſe, as the horſe ruſheth into the battel.* God hearkens and hears, what your enquiries are, after this dreadful Judgement, and he hears ſome ſay, Where is the beſt place to ſit down, to get a full Trade? And ſome, What is the beſt courſe to regain our loſſes? But when God doth hear among you, ſay, What have been our ſins? What hath been the cauſe of this ſore diſpleaſure? Wherefore hath the Lord done this to this great City? How ſhall we get his wrath pacified? What means the heat of this great Anger?

Becauſe this is ſo neceſſary, and men generally backward to it,

I ſhall { 1. Preſs you by ſome Arguments.
2. Give you ſome Directions.
3. Preſent you with a Catalogue.

That

That you may be moved to enquire after your sins, that were the cause of this judgement that is come upon you, consider,

1. *Was not this one End why God hath thus afflicted you, that you may enquire what was offensive unto him?* Is not this Gods usual way to afflict, that he may bring to a light our sin? and hath God taken this extraordinary course with you, to bring your sins to your remembrance, and yet will you not so much as ask your selves, what was your guilt? what was the sin of your heart, and house, and life? what you have done, and what your wives, and children, and servants have done against the Lord? This will still encrease Gods Anger.

2. *Are you not far from confessing and bewailing your sins, and from repenting for them, if you have not yet enquired after them, nor found them out?* Can you particularly confess that which you do not know? or grieve for that which you do not see? or bewail your faults when you do not understand

derstand them? doth not sight of sin go before the sense of sin? and conviction go before contrition? or doth not this discover that your hearts are not broken for your sins? you have been breaking the Holy Laws of God, and God hath been renting and breaking your Houses and Estates, and have not you your hearts yet broken for the causes of all this his severe dealings with you? and have you indeed broken Trades, and broken Shops, and the very Stones and Pillars of your Houses broken, and in the midst of these do your hearts remain unbroken for sin the cause of all? *this will still encrease Gods anger.*

3. *Are you not far from leaving of your sins, if you have not yet so much as found them out?* Is it not the design of God (if he intend you Mercy) by this Fire to separate you from your dross? and to purge you from your sin? to make you better and more holy? and is this done while you do not see what were your sins, more clearly and distinctly than before this Fire was kindled upon your Houses? and if you are not more separated from your sin, *will not this still increase Gods anger more against you?* Sure it will.

4. *Are*

4. *Are you not far from the pardon of those sins that provoked the Lord against you, when you have not found them out, nor bewailed them?* or doth the Lord forgive a people their sins, before they have repented and been humbled for them? or can you go to a new habitation with your old guilt, that drave you out of your former dwelling, and yet be quiet in your conscience? and *if you do, will not this still encrease Gods anger towards you?*

5. *Will not God be thinking of some further Judgements for you, if you will not yet be thinking of your former sins against him?* When God begins a Controversie with a people, will he not follow them with a second Judgement, if the first had not its due effect upon their hearts? and with a third, if the second did not awaken them? and with a fourth, if the third did not prevail. Read *Lev.* 26. if God doth not give you up as incorrigible, you must look for further stripes, if his former Judgements of Plague and Fire doth not rouse you to a diligent, serious enquiry

after

after your sins, and to severity against them when you have found them. *Else you will encrease Gods anger towards you.*

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6. *Hath not this been the Way and Method of repenting and reforming people, to enquire after their sins when God hath smitten them, and yet will not you do it?* Were they not wont to confess them and bewail them? Did not repenting *Israel* so? *Ezra* 9. 10. to the end, and 10. 1. Did not repenting *Ephraim* so? Jer. 31. 18. *I have surely heard* Ephraim *bemoaning himself thus, thou hast chastized me, and I was chastized, as a Bullock unaccustomed to the yoke*——19. *Surely, after that I was turned, I repented, and after that I was Instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.* O ye Citizens, shall God hear you bemoaning your selves? Shall God see you repenting, and smiting upon your breasts in your secret Chambers? and shall he see you full of blushings and holy shame, that you have been so unkind unto your God, to provoke him to be so severe towards you? if he do, he will say, are not these

these my dear Sons? are not these my pleasant children? since I spake against them, I do earnestly remember them still: therefore my bowels are troubled for them; I will surely have mercy on them, Ver. 20. *But if not, you will still encrease my anger against you.*

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7. *Will God search you shortly at his Tribunal and his Barr, and judge you for this, that under his Judgements for Sin, you would not yet enquire after Sin, nor mourn for it; and yet will you be backward unto this?* Must you not ere long appear at the Judgement Seat of Jesus Christ? Must not you all that have been turned out of your Houses by the Fire, within a few years be turned out of the World by death? your houses are turned into Ashes by the flames of Fire, and will not your Bodies be turned shortly into dust by rottenness and putrefaction? Will not your Lives be shortly ended? and must you not then immediately be set before the All-knowing God? and will not he then shew you those sins which now you will not see? Will not he find them for you, and set them before you,

you, though now you will not search your selves? Will not God then tell you why he burnt you out of your Houses? Will not he then tell you why he was so provoked? yea, and will he not then charge it upon you, that after he corrected you, you would not see, nor confess your sin? *If you will not, you will still encrease his anger against you*, yea, and his anger will be continued till you come to Judgement, and if so, it will be for ever.

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8. *When you correct your children, do not you expect that they should see and acknowledge their offence against you, and yet when God correcteth you, will not you see, nor acknowledge your sins against God?* Do you think, you rationally expect this from them, and doth not God justly expect this from you? Is not God infinitely more above you, than you are above your children? Is there not a greater distance betwixt you and God, than there is betwixt you and them? and is not his authority more over you, than yours over them? and are not your sins against God, more displeasing unto him, than

your

your children's offences can be unto you? why then do you expect that humble carriage and submission of your children unto you, which you deny to God? why do you exact, what you will not give, when there is infinitely more reason for it? or if your children will not see their fault, and confess their failing, and profess they will do so no more, do not you correct them still? and is not your anger more incensed against them? and *if you do so towards God, you will still encrease his anger towards you.*

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9. *Have not your sins found you out, and laid you low in the world, and yet will not you search and seek to find out your sins, that you may be low for them before the Lord?* How many sinned without fear of present punishment? How many added daily to the number of their sins, and little thought of such a dreadful discovery of so great displeasure from the Lord? But though they prospered long, yet now at length, their sins have brought great wrath upon them, and have found them out, *Num.* 32. 23. *But if ye will not do so, behold ye have sinned against the Lord; and be*

sure

sure your sin will find you out. As surely as you sin, so surely will your sin, sooner or later, find you out; and shall your sin thus pursue you, and will not you pursue your sin? Many mens covetousness doth find them out, and yet they will not see that they are covetous. Many mens lusts do find them out, and bring diseases upon their bodies, and yet they will not see that they therewith do provoke the Lord. *But if you will not, you still encrease the Anger of the Lord against you.*

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10. *Will not your sins, if not found out, keep you out of Heaven, and yet will you not search after him, to find them, and turn them out of your heart?* Hath sin turned you out of your houses here, and will it not deprive you of the mansions above, that you shall never have a dwelling-place above with God, and Christ, and all the holy Angels and Saints of God? Hath it not only dispossessed you of the City in which you dwelt, but will keep you out of the City of the New *Jerusalem* above, and yet will you take no pains nor care to find it out? Cast all reigning sin out of your heart, or it will keep you from that house

that

that is above, eternal in the Heavens? *But if you will not, you then will find that God is, and will be angry with you.*

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11. *Is not Sin your ſorreſt enemy, and yet will not you ſeek to find it out?* Is not ſin the cauſe of all your ſorrows? is it not the moſt implacable enemy that you have? doth it ſeek any thing leſs than your utter, final, and eternal ruin? did it ever do you good? is it not the greateſt evil in it ſelf, and will prove the greateſt unto you? doth it not harm you more than all the Devils in Hell can do? or is not all the hurt you have from them by the ſins they draw you to? is it not the moſt ſecret enemy of all others? for, is it not within your hearts, within your breaſts? If you had an enemy in your houſe, lurking in ſome corner, waiting to rob you in the night, would you not find him out before you ſleep, and ſecure your ſelves from harm by him? is not ſin a worſer thief, that will rob you of God, and Chriſt, and Heaven, that will rob you of your precious ſouls? and is not this thief, that ſteals your hearts from God, got into your very houſes? and will you

sleep before you find it out? *Or if you will, will not you encrease yet more Gods Anger against you?*

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12. *Do you not endeavour to find out other causes of all other evils that do befal you, and shall sin, that is the chief and greatest cause only be over-looks?* When you are sick, do you not enquire what was the cause of your distemper, and how, and by what means you fell into it, that if you do recover, you may be more carefull for the time to come? If you come to poverty, do you not reflect where, and when, and how you began to decay in your estates? and will you under your evils look out after the natural or instrumental causes, and not after the evil of sin, which is the meritorious cause of all the evils that befall you? How unreasonably do you act in this? How inquisitive are men to know the instruments of this Fire (which God in his time more and more discover and bring to light) and yet how negligent to find out the deserving cause thereof (which God reveal to every man more and more, and set it home upon their hearts)? but if this be not found out, and bewailed,

The

The Anger of the Lord will yet ſtill encreaſe againſt you.

SECT. III.

Containing five Rules by which we may have a ſtrong probability, what were the ſins that brought this Judgement upon the City.

HAving urged you with theſe Conſiderations (which I hope will perſwade you to the work) I next go on to give you ſome Rules, how you may know what were the ſins that brought this Judgement upon the City: In which, it being difficult to ſay it was for this or that ſin or ſins in particular, I ſhall not be peremptory, but humbly propoſe theſe following Rules, which might be helpful to give a probable conjecture, and leave them to every mans conſcience, which may deal more cloſely with them in their own breaſts. But if we cannot find out Rules to lead us to the certain knowledge of the particular ſins that ſtirred up this wrath, yet when we find ſuch ſins amongſt us, as have brought down the like Judgements upon other places, it will be ſeen that

we have certain, real cauſe to be deeply humbled before the Lord.

Rules for the finding out the particular ſins for which God hath kindled a Fire amongſt us.

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1. *Conſider what Sins, and what Judgments God in his Word hath coupled together.* For the Word of God is a Lanthorn and a Light, as to ſhew us our duties which we owe to God, ſo to diſcover to us our ſins, which we commit againſt him. As God in his Word hath ſorted ſeveral Promiſes to ſeveral graces: As Promiſes of comfort, to them that mourn for ſin, that are weary of ſin, &c. So God in his Word hath ſorted ſeveral Puniſhments to ſeveral ſins: As God will reject thoſe that reject him, and forget thoſe that forget him, *Hoſ.* 4. 6. — *Becauſe thou haſt rejected knowledge, I will alſo reject thee, that thou ſhalt be no Prieſt to me: Seeing thou haſt forgotten the Law of thy God, I will alſo forget thy Children.* Thus God in his Word hath coupled injuſtice in dealing, and not thriving together, or that which is ſo got, ſhall be loſt or left, *Jer.* 17. 11. *As the Partridge ſitteth on Eggs, and hatcheth them not: So he*

that

that getteth riches, and not by right, shall leave them in the midst of his dayes, and at his end shall be a fool. That such as neglect the house of God, and mind their own, shall sow much, but bring in little, and work hard, and put what they get into a bag with holes. *Hag.* 1. 6, 9. — *Why? saith the Lord of Hosts, because of mine house that is waste, and ye run every man unto his own house.*

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2. *Consider what Sins, and what Judgements, God in his Providence doth usually couple together.* God doth often cause a peoples punishment, not only to have a proportion to their sin, to punish great sins with great punishments, but oftentimes a similitude, that their punishment shall be like their sin, that they may more easily gather the particular sin they are afflicted for. Thus *Adoni-bezeck* concluded his sin from his punishment, *Judg.* 1. 6. *But* Adoni-bezeck *fled, and they pursued after him, and caught him, and cut off his Thumbs, and his great Toes,* Vers. 7. *And* Adoni-bezeck *said, Threescore and ten Kings, having their Thumbs and their great Toes cut off, gathered their meat under my Table: As*

I have done, ſo God hath requited me — So *Ahab* and *Jezabel*, like ſin, like puniſhment, both in reſpect of kind and place, 1 *King.* 21. 19. *And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the Lord, haſt thou killed, and alſo taken poſſeſſion? and thou ſhalt ſpeak unto him, ſaying, Thus ſaith the Lord, in the place where Doggs licked the blood of* Naboth, *ſhall Doggs lick thy blood, even thine.* Verſ. 23. *And of* Jezabel *alſo ſpake the Lord, ſaying, The Doggs ſhall eat* Jezabel *by the wall of* Jezreel. In the very place, or plat of ground, where they committed their ſin, they had their puniſhment, 2 *King.* 9. 10. *And the Doggs ſhall eat* Jezebel *in the portion of* Jezreel; and her Son after her, *Verſ.* 25. *Then ſaid* Jehu *to* Bidkar *his Captain; Take up, and caſt him* (*Joram Ahab*'s Son) *in the portion of the field of* Naboth *the Jezreelite: For remember how that when I and thou rode together after* Ahab *his Father, the Lord laid this burden upon him.* Verſ. 26. *Surely I have ſeen yeſterday the blood of* Naboth, *and the blood of his Sons, ſaid the Lord, and I will requite thee in this plat, ſaith the Lord. Now therefore, take and caſt him into the plat of ground, according to the Word of the Lord.*

3. *Conſider*

3. *Consider what Sins, and what Judgements an awakened Conscience couples together*: Conscience alwaies doth observe your sinnings, though it doth not alwaies speak, reprove, accuse; but when it is awakened, it useth to be plain, and point unto the sin that God is angry with you for; and then it layes the finger on the sore, and saith, This is thy sin, and this is thy offence, for which God doth now afflict thee. Thus *Joseph*'s Brethrens consciences in their distress pointed at their sin, Gen. 42. 21. *And they said one to another, we are verily guilty concerning our Brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.* Vers. 22. *And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the Child, and ye would not hear? Therefore behold, his blood is required.* Observe then what sin it is in time of affliction, that conscience doth reproach you for, accuse you of, and lay unto your charge.

4. *Conſider what Sins, and what Judgements, the faithful Miniſters of God, with one conſent in their preaching to you, do couple together.* God hath made it their work in an eſpecial manner to ſtudy his Word, and they are importunate with the Lord, eſpecially in times of great calamities, that he would ſhew them wherefore he contendeth by dreadful Judgements with the people to whom he ſends them; and it is their office to cry aloud (eſpecially when Gods Judgements cry aloud) and ſhew the people their tranſgreſſions, and *Iſrael* their ſins. When they do unanimouſly agree in their reproofs, and in the declaration of the ſins among the people, that may be a help unto you, to know what it is that God hath entred into controverſie with you for.

5. *Enquire by earneſt prayer of the Lord of men willing and deſirous to know what are the ſins that God hath brought theſe ſufferings upon you for.* Thus *Job*, when he was afflicted, begged of God, ſaying, Shew me wherefore thou contendeſt with me? *Job* 10. 2.

SECT.

SECT. IV.

Containing a Catalogue of City-burning-sins.

HAving premiſed theſe Rules, by the help thereof, I ſhall proceed to lay before you a *Catalogue of burning-ſins*; where I ſhall eſpecially have reſpect to the Word and Providences of God, by which we learn what are the ſins for which God hath kindled a Fire upon other Cities, and burnt them down, which have been found in *London*; but ſhall leave it to others, and to mens own conſciences to make the application, how far theſe ſins have had an hand in kindling of theſe flames, that have laid ſo great a part of this famous City in the duſt. The ſins of thoſe Cities which have been burned, that I ſhall gather out of the Scripture, are of *Sodom*, *Jeruſalem*, and *Babylon*; the ſins of theſe places were burning ſins. God deſtroyed theſe Cities by Fire, for the iniquities that were therein, and the chief ſins of theſe Cities that procured their deſtruction by flames of Fire, are recorded to be theſe.

First, *Pride*; this is a ſin that is exceeding hateful unto God, and it is uſual with Pride to have a fall; this was one of *Sodoms* ſins for which it was burnt, *Ezek.* 16, 49. And one of *Babylons* ſins for which it was burnt, *Jer.* 50. 29. *Call together the Archers againſt* Babylon, *all ye that bend the Bow, camp againſt it round about, let none thereof eſcape: recompence her according to her work, according to all that ſhe hath done, do unto her; for ſhe hath been proud againſt the Lord, againſt the holy One of* Iſrael. Verſ. 31. *Behold I am againſt thee, O thou moſt proud* ([Heb. זדון Pride] as proud as Pride it ſelf) *ſaith the Lord God of Hoſts, for thy day is come, the time that I will viſit thee.* Verſ. 32. *And the moſt proud* (Heb. Pride) *ſhall ſtumble and fall, and none ſhall raiſe him up: and I will kindle a fire in his Cities, and it ſhall devour all round about him.* Pride was one of *Jeruſalems* ſins, which was burnt with Fire. The ruin of *Jeruſalem*, you read *Iſa.* 3. 8. Their Pride, the cauſe thereof you read, *verſ.* 16. *Moreover, the Lord ſaith, becauſe the Daughters of* Zion *are haughty, and walk with ſtretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling*

tinkling with their feet: And follows an enumeration of the things that their Pride discovered it self by: *the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires, like the Moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the leggs, and the head-bands, and the tablets, and the ear-rings, the rings, and nose-jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins, the glasses, and the fine linnen, and the hoods, and the vails.* This Text is a glass for *London,* into which let her look and see if Pride answereth not Pride, as face answereth face in a glass. Was there not all sorts of Pride in *London?* Was there not 1. Pride in her buildings? 2. Was there not Pride in furnishing her houses? 3. Was there not Pride in apparel? 4. Was there not Pride in beauty? 5. Was there not Pride in relations? 6. Was there not Pride in riches? 7. Was there not Pride in her strength? 8. Was there not Pride in the number of her Inhabitants? 9. Was there not Pride at her tables, and in her costly dishes? 10. Was there not Pride in parts, and gifts, and knowledge, O *London,* I would not censure thee, but I would wish thee, to consider,

ſider, if thy Pride hath not brought thee down.

Secondly, *Abuſe of righteous* Lot, *was to* Sodom *a burning ſin: & their hardning themſelves againſt his reproofs.* When *Lot* dwelt amongſt them, they did hate him, and offered violence to him; and the more he did condemn them by his works, and the more he did reprove them by his words, the more they ſet themſelves againſt him. *Gen.* 19. 7. *And* (Lot) *ſaid, I pray you, Brethren, do not ſo wickedly.* Verſ. 9. *And they ſaid, ſtand back; and they ſaid again, this one fellow came in to ſojourn, and he will needs be a Judge: Now will we deal worſe with thee, than with them. And they preſſed ſore upon the man, even* Lot, *and came near to break the door.* Upon this the Angels declared the deſtruction of the City, *verſ.* 13. I dare not compare *London* to *Sodom* in this ſin: But yet let her reflect if there were not many in her that did hate the people of God. Great love I know, ſhe had for thoſe whom God did love, but I ſpeak not of all. Have never any of Gods Children, or his Miniſters been within her priſons, &c? But when they were,

were, many in her have been grieved for it.

Thirdly, *Gluttony and drunkenneſs was to* Sodom *a burning-ſin.* Fulneſs of bread brought her down, *Ezek.* 16. 49. Chriſt commemorates this as one of *Sodoms* ſins that burnt it to the ground, *Luk.* 17. 28. *Likewiſe alſo as it was in the daies of* Lot, *they did eat, they drank* (*viz.* exceſſively) —Verſ. 29. *But the ſame day that* Lot *went out of* Sodom, *it rained fire and brimſtone from Heaven, and deſtroyed them all.* This indeed was not the general ſin of *London*; but yet many have been ſeen reeling in her ſtreets, and too many drinking in the Taverns, when they ſhould have been praying in their families: And ſuch helpt forward her affliction.

Fourthly, *Adultery and unnatural uncleanneſs were to* Sodom *and* Jeruſalem, *burning-ſins.* The men of *Sodom* burned in their luſts: They had a fire of luſt within them, and God ſent down a Fire upon them, that conſumed both them and their habitations, *Gen.* 19. 4. *But*

before

before they lay down, the men of the City, even the men of Sodom, *compassed the house round, both old and young, all the people from every quarter.* Vers. 5. *And they called unto* Lot, *and said unto him, where are the men which came in to thee this night? bring them out unto us, that we may know them.* This was one of the sins that set *Jerusalem* on fire, *Ezek.* 22. 10. *In thee have they discovered their Fathers Nakedness: in thee have they humbled her that was set apart for pollution.* Vers. 11. *And one hath committed abomination with his Neighbours Wife, and another hath lewdly defiled his Daughter-in-Law, and another in thee hath humbled his Sister, his Fathers Daughter.* Vers. 31. *Therefore have I poured out mine Indignation upon them, I have consumed them with the fire of my wrath: their own way have I recompenced upon their heads, saith the Lord God.* *Moor-fields* will witness against many in *London*, God sent many to lodge some nights in the place, where they were wont to take up their Harlots.

Fifthly, *Idleness was to* Sodom, *a burning-sin*, Ezek. 16. 49. Many in *London* have cause

cause to mourn, because by this sin, they have helped forward her affliction.

Sixthly, *Want of compassion to the poor and needy, was to* Sodom *a burning-sin*, Ezek. 16. 49. *Neither did she strengthen the hand of the poor and needy*; they were not given to hospitality. The Angels that came to *Sodom*, might have lyen all night in the streets, before they would have entertained them. We must needs say that *London* was a great Nursery of Gods poor; an Hospital for Gods strangers, that gave them bread that were exposed to poverty: yet there were some wanting in this duty, that helped forward her affliction.

Seventhly, *Idolatry was to* Jerusalem *a burning-sin*, Jer. 32. 29. *And the Caldeans that fight against this City, shall come* (the persons that fired *Jerusalem* came from *Babylon*) *and set fire on this City, and burn it, with the houses upon whose roofs they have offered incense unto* Baal, *and poured out drink-offerings unto other gods to provoke me to anger*, Jer. 22. 8. *And many Nations shall*

shall pass by this City, and they shall say every man to his Neighbour, wherefore hath the Lord done thus unto this great City? Vers. 9. *Then they shall answer, because they have forsaken the Covenant of the Lord their God, and worshipped other gods, and served them.* So the worshipping of the true God in a false manner, not in the way of his own appointment (such worship being strange fire) burnt down *Jerusalem*, *Hos.* 8. 14. *For Israel hath forgotten his Maker, and buildeth Temples — But I will send a Fire upon his Cities, and it shall devour the Palaces thereof.* God approved but of one Temple, and they built many; and though they built the Temples in *Dan* and *Bethel*, in memory of God, yet God calleth it a forgetting of him.

Eighthly, *Injustice in getting goods, extortion, oppression was to* Jerusalem *a burning fire.* When they hasted to be rich by unlawful waies, by violence and cruelty, by deceit and subtilty, God smote his hands at their dishonest gain, and hasted their ruin, *Ezek.* 22. 7. — *In thee have they dealt by oppression with the stranger* — 12. — *And thou hast greedily gained of thy Neighbours by*

by extortion — Verſ. 13. *Behold therefore, I have ſmitten my hand (viz.* in anger) *at thy diſhoneſt gain which thou haſt made* — And for this, amongſt the reſt of their ſins, God cometh againſt them with the Fire of his Anger, *Verſ.* 31. Citizens, retire to your Cloſets, ſit down and conſider, how far by this ſin, you have helped forwards *Londons* affliction.

Ninthly, *Perverting of Juſtice, in Courts of Judicature was to* Jeruſalem *a burning-ſin.* When ſentence was given forth, and Caſes determined in reſpect to mens perſons, rather than to their Cauſes. When it went worſe with a mans Cauſe, becauſe he himſelf was good, and well with anothers Cauſe, becauſe he himſelf was bad, then God aroſe to puniſh it with Fire, *Iſa.* 5. 23, 24. *Micah* 3. 9. *Hear this, I pray you, ye heads of the houſe of* Jacob, *and Princes of the houſe of* Iſrael, *that abhor Judgement, and pervert all equity.* Verſ. 11. *The Heads thereof (viz. Jeruſalem) judge for reward, and the Priests thereof teach for hire, and the Prophets thereof divine for money: yet will they lean upon the Lord, and ſay, is not the Lord among us? none evil can come upon us.* No!

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can it not? Hear what God saith, *V.* 18. *Therefore shall* Zion *for your sake* (observe for such mens sake) *be plowed as a field, and* Jerusalem *shall become heaps* (as houses are after Fire) *and the mountain of the house, as the high places of the Forest.*

Tenthly, *Prophaning of the Sabbath was to* Jerusalem *a burning-sin.* It is a provocation to God, when that time that he hath appointed for holy duties, shall be prophaned by worldly works, and secular employments, and recreations. This did kindle a Fire upon *Jerusalem, Jer.* 17. 20. *Hear ye the Word of the Lord, ye Kings of* Judah, *and all* Judah, *and all the Inhabitants of* Jerusalem, *that enter in by these gates.* Vers. 21. *Thus saith the Lord, take heed to your selves, and bear no burden on the Sabbath day nor bring it in by the gates of* Jerusalem. V. 22. *Neither carry forth a burden on the Sabbath day, out of your houses, neither do ye any work, but hallow ye the Sabbath day, as I commanded your Fathers,* Promises the Lord gives to them to excite them to obedience to these commands, *vers.* 24, 25, 26. And concludeth with a threatning of Fire, if they disobeyed, *Vers.* 27. *But if ye will*

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not hearken unto me, to hallow the Sabbath day, and not to bear a burden, even entring in at the gates of Jeruſalem *on the Sabbath day: then I will kindle a Fire in the gates thereof, and it ſhall devour the Palaces of* Jeruſalem, *and it ſhall not be quenched.* This is plain, that Sabbath-breaking was threatned with Fire upon *Jeruſalem*, and came to paſs accordingly; this is anſwerable to the two firſt Rules I laid down: Gods Word, and Gods Providence, hath coupled this Sin, and this Judgement of Fire together; compare *Neh.* 1. 3. and *cap.* 13. 15, 16, 17, 18.

And now, O *London*, thou canſt not excuſe thy ſelf from the guilt of this ſin; for the gaming of thy Inhabitants in the fields, will witneſs againſt thee: the drinking of thy people in Ale-houſes on the Sabbath, will witneſs againſt thee: The gazing of thy dwellers at their doors, will witneſs againſt thee: The expoſing of fruit to ſale, the ſelling and the buying thereof, without thy gates, and within thy walls, will witneſs againſt thee; that though thou hadſt good and wholeſome Laws made and provided to prevent theſe abominations, yet they were not carefully put in execution againſt the prophaners

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And now, O *London*, thou canst not excuse thy self from the guilt of this sin; for the gaming of thy Inhabitants in the fields, will witness against thee: the drinking of thy people in Ale-houses on the Sabbath, will witness against thee: The gazing of thy dwellers at their doors, will witness against thee: The exposing of fruit to sale, the selling and the buying thereof, without thy gates, and within thy walls, will witness against thee; that though thou hadst good and wholesome Laws made and provided to prevent these abominations, yet they were not carefully put in execution against the prophaners

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of Gods holy day; who of late have heard thy Inhabitants ſinging forth the praiſes of thy God in their families? What was become of thy former practice in repeating the truths of God, taught by thy Miniſters? Did thoſe that governed families in thee, ſpend any part of this in reading the Scriptures, calling upon God, catechizing their children and ſervants? if ſome did, what was the neglect of all the reſt? This did help forward thy deſolation.

Eleventhly, *Perſecuting of Gods Prophets, and dealing injuriouſly with them whom God did ſend to plead with men in the behalf of God, and in order to their own eternal happineſs, was to* Jeruſalem *a burning-ſin.* This Sin and Judgement were coupled together by the Word and Providence of God againſt *Jeruſalem.* When Chriſt bewailed the deſtruction that was to come upon *Jeruſalem*, which was by Fire, he makes mention of this ſin, *Mat.* 23. 37. *O* Jeruſalem, Jeruſalem, *thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee* —— Mat. 22. 6. *And the remnant took his Servants, and entreated them*

them ſpitefully, and ſlew them, Verſ. 7. *But when the King heard thereof, he was wroth, and he ſent forth his Armies, and deſtroyed thoſe murderers, and burnt up their City.* 2 Chron. 36. 15. *And the Lord God of their Fathers ſent to them by his Meſſengers, riſing up betimes, and ſending; becauſe he had compaſſion on his people, and on his dwelling place.* Verſ. 16. *But they mocked the Meſſengers of God, and deſpiſed his words, and miſ-uſed his Prophets, until the wrath of the Lord aroſe againſt his people, till there was no remedy.* Verſ. 19. *And they* (the King of the Chaldees and his Armies) *burnt the houſe of God, and brake down the wall of* Jeruſalem, *and burnt all the Palaces thereof with Fire, and deſtroyed all the goodly Veſſels thereof.* Read alſo *Jer.* 25. 3, to 12. It was not for thy ſafety, O fallen City! to have thy Miniſters driven from thee.

Twelfthly, *General decay of godlineſs, want of family worſhip, was to* Sodom *and* Jeruſalem *a burning-ſin.* That there was no ſuch duties, in the families of the Sodomites, is eaſily received; when God came down to burn *Sodom*, he hides it not from

Abraham

Abraham for this reason, because *Abraham* would teach his children and servants, *Gen.* 18. 17, 19. Implying, that the practices of the Sodomites was not so; and is it wonder if God pour out his fury upon the families that call not upon his Name? *Jer.* 10. 25. To turn them out of doors, that will curse and swear, but not pray in their houses? that thrust God out from among them, that care not to have God under their roof, that call upon their servants to their work, but not to their prayers? There was a great neglect of this in *Jerusalem*, *Ezek.* 22. 30. *And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the Land, that I should not destroy it, but I found none:* And follows, *Vers.* 31. *Therefore have I poured out mine Indignation upon them, I have consumed them with the Fire of my wrath* — I do not say, there were not many praying people and families in *London*. I believe there were many thousand persons that were daily with God at the Throne of Grace. But were there not many that did never pray? Many that never seriously and in good earnest begged of God to save their souls? was there not many that

formerly

formerly had been great Professors of Religion, had quite thrown off the Worship of God in their houses? that did not read a Chapter in the Bible, nor make a prayer unto God from week to week? from one year to another? and many that did, with what lukewarmness and coldness was it done? Is there not too great a resemblance in this Sin and Judgement. *Cold Prayers, and hot Fire.* Had your hearts been wont to burn in holy duty, with love to, and zeal for God, might it not have been better with you? Oh what sleepy prayers! what heedless duties! what cold and lukewarm services have been offered in those houses unto God, which were made so hot with flames of Fire!

Thirteenthly, *The Breach of the Covenant, which King* Zedekiah *made with all the people, was to* Jerusalem *a burning fire.* The Covenant in it self was lawful, agreeable to the command of God to the people of the Jews, *Exod.* 21. 2. But they brake this Covenant; upon this God threatens to burn *Jerusalem* with Fire, *Jer.* 34. 2. *Thus saith the Lord God of* Israel,

Israel, go and speak to Zedekiah King of Judah, and tell him, thus saith the Lord, Behold I will give this City into the hand of the King of Babylon, and he shall burn it with Fire. Vers. 8. This is the word that came unto Jeremiah from the Lord, after that the King Zedekiah had made a Covenant with all the people which were at Jerusalem, to proclaim liberty unto them, Vers. 9. That every man should let his man-servant, and every man his maid-servant, being an Hebrew, or an Hebrewess, go free, that none should serve himself of them, to wit, of a Jew his Brother. Ver. 10. Now when all the Princes, and all the people which had entred into the Covenant, heard that every one should let his man-servant, and every one his maid-servant, go free, that none should serve themselves of them any more, then they obeyed, and let them go. Vers. 11. But afterwards they turned, and caused the servants, and the hand-maids, whom they had let go free, to return, and brought them into subjection, for servants, and for hand-maids. Vers. 12. Therefore the Word of the Lord came unto Jeremiah, from the Lord, saying, Vers. 13. Thus saith the Lord, the God of Israel, I made a Covenant with

your

your Fathers in the day that I brought them forth out of the Land of Egypt, out of the house of bond-men, saying, Verſ. 14. At the end of ſeven years, let ye go every man his Brother, an Hebrew, which hath been ſold unto thee: and when he hath ſerved thee ſix years, thou ſhalt let him go free from thee: but your Fathers hearkened not unto me, neither inclined their ear, Verſ. 15. And ye were now turned, and had done right in my ſight, in proclaiming liberty every man to his Neighbour, and ye had made a Covenant before me in the houſe which is called by my Name, V. 16. but ye turned, and polluted my Name, and cauſed every man his ſervant, and every man his hand-maid, whom he had ſet at liberty at their pleaſure, to return, and brought them into ſubjection, to be unto you for ſervants, and for hand-maids. Verſ. 17. Therefore thus ſaith the Lord, ye have not hearkened unto me in proclaiming liberty, every one to his Brother, and every man to his Neighbour, behold, I proclaim a liberty for you, ſaith the Lord, to the Sword, to the Peſtilence, and to the Famine, and I will make you to be removed into all the Kingdoms of the Earth, Verſ. 18. And I will give the men that have tranſgreſſed my Covenant, which have not performed the words of the Covenant which they had made before

me — Verſ. 21. *And Zedekiah King of Judah, and his Princes, will I give into the hand of their enemies, and into the hand of them that ſeek their life, and into the hand of the King of* Babylons *Army, which are gone up from you.* Verſ. 22. *Behold, I will command, ſaith the Lord, and cauſe them to return to this City, and they ſhall fight againſt it, and take it, and burn it with fire, and I will make the Cities of Judah a deſolation without an Inhabitant.* God coupled in his Word, and in his Providence, breach of Covenant, and the burning of *Jeruſalem* together.

Fourteenthly, *Shedding of innocent blood was to* Jeruſalem *a burning ſin,* 2 King. 21. 12. *Therefore thus ſaith the Lord God of* Iſrael, *Behold, I am bringing ſuch evil upon* Jeruſalem *and* Judah, *that whoſoever heareth of it, both his ears ſhall tingle.* Verſ. 13. *And I will ſtretch over* Jeruſalem *the line of* Samaria, *and the plummet of the houſe of* Ahab, *and I will wipe* Jeruſalem, *as a man wipeth a diſh, wiping it, and turning it upſide down.* (Hebrew Text. He wipeth it, וּמָחָה עַל פָּנֶיהָ and turneth it upon the face thereof.) *Verſ.* 16. *Moreover,* (beſides the

the fore-mentioned sins, *vers.* 1, to 10. he addeth this, that) *Manasseh filled Jerusalem with innocent blood, very much, till he had filled* Jerusalem *from one end to another.*

Fifteenthly, *The Sins of the wicked Priests, and false Prophets that were in* Jerusalem, *were the sins that City burning-sins.* In *Ezek.* 22. Where the Holy-Ghost gives a large Catalogue of the sins that brought destruction upon *Jerusalem*, and the judgement of Fire, in many particulars insisteth in the Sins of the Priests.

1. The false Prophets and Priests combined, and made a conspiracy against the true Prophets, *Vers.* 25. *There is a conspiracy of her Prophets in the midst thereof, like a roaring Lion, ravening the prey.* And this conspiracy was against the true Prophets; compare *Jer.* 20. 2. 10. and 26. 8, 9, 10, 11. and 29. 25, &c.

2. They devoured souls, *vers.* 25.

3. They took the treasures and precious things; they prophesied falsly, and yet would be well rewarded; for they taught for hire, and divined for money, *Vers.* 25, with *Micah* 3. 11.

4. They made many Widows, be-

ravishing women of their Husbands, whom by false accusations they caused to be put to death, *Vers.* 25.

5. They wrested Gods Word after their own minds, and made it speak their own sense, *Vers.* 26.

6. They prophaned Gods holy things, and put no difference between the holy and prophane; neither shewed difference between the clean, and the unclean, *Vers.* 26.

7. They hid their eyes from Gods Sabbaths, neither taking notice of Gods commands, for the holy keeping of them, to sanctifie these Sabbaths themselves, nor of the peoples prophaning of them, to reprove them for it, they hid their eyes from both; that is, they regarded neither, *Vers.* 26.

8. God was dishonoured by them, and accounted among them so meanly, as if he were not a God. I am prophaned among them, *Vers.* 26.

9. The Prophets prophesied smooth flattering, lying words, to please their Rulers, and the people, they daubed with untempered mortar, *Vers.* 28.

10. And yet this they pretended to be from God by Visions, Seeing vanity, and

...ining lyes unto them, saying, thus saith ...Lord God, when the Lord hath not ...oken, Ezek. 28. And in other Scriptures, ...here God calls for his judgements, and ...se that should be the instruments to ...flict them, he numbers up some more ...s of their Priests that provoked the Lord ...nger; and that is a sad judgement in-...ed, when those that should stand in the ...p to divert Gods judgements, and turn ...ay his Anger, shall by their iniquities ...ke Gods Anger to burn more fiercely, ...d therefore to go on in the Catalogue of ...e Priests sins, which brought desolating ...dgements, and particularly this of Fire ...pon *Jerusalem*. Consider what God lay-...th to their charge, in *Isa.* 56. 10, 11, 12. ...eir further sins were,

11. Blindness and ignorance; they were ...experienced in Gods Lawes: Whereas ...e Priests lips should keep knowledge, ...at the people may seek the Law of God ...t their mouths, because they are the Mes-...engers of the Lord of Hosts, but they ...ere dumb Doggs, that could not bark.

12. They were slothful, loving their ...ase; they were sleepy, lying down, loving ...o slumber.

13. They were covetous, insatiable,

greedy of filthy lucre; they were greedy Dogs, that can never have enough [Heb. עזי נפש] strong in soul, that is, in desire, in lust and appetite; they were weak in knowledge, they did not understand; but strong in desires, not after the glory of God, the good of souls, but after their profits, and worldly revenues; all looking to their own way, every one for his gain from his quarter.

14. Intemperance, and drunkenness, filling themselves with strong drink, which the Priests were to abstain from, and not be drunk with wine, but filled with the spirit.

15. Security and presumption; promising themselves prosperity in their sinful practices. To morrow shall be as this day, and much more abundant; we will be more jovial to morrow than we are to day. *Boon companions indeed! Godly Priests!* or the meaning may be, Judgement shall not befall us; wrath shall not overtake us; God doth not heed these things. [Hebrew Text is, to morrow shall be as this day, וכיום מחר, my great, exceeding, abundant] were not these likely to press the people to present diligence, not to procrastinate, not delay to make

their

their peace with God? to take the present season of grace, when they promised themselves continuance of life and prosperity in their abominable courses?

16. They did not strengthen those that were weak, nor heal those that were sick, nor bind up that which was broken, nor reduce those that wandred, nor sought those that were lost, all which were the duties of faithful Ministers of God, *Ezek.* 34. 4.

17. They ruled the people with force and cruelty, *Ezek.* 34. 3. When they should have drawn them with love and charity, and ruled them with meekness, and in the fear of God; not Lording it over Gods heritage, but should have been examples to the flock.

18. They strengthened and encouraged the people in their wicked ways, and sadned the hearts of the godly, whom God would not have made sad.

19. They had corrupted the Covenant of *Levi*, *Mal.* 3. 8. God hath made a Covenant with *Levi*, *i. e.* the Tribe of *Levi*, a Covenant of Life, and Peace, and Prosperity, that was the Covenant on Gods part: that the Tribe of *Levi* should be holy, zealous against sin, and for Gods glo-

ry was the Covenant on their part, as might be gathered from *Numb.* 25. 7, 8, 12, 13. This they had corrupted, that is, they had degenerated from their holy predecessors, and walked not in their steps, nor imitated them in their zeal for God. Many would be the successors of holy men in office and dignity, that follow them not in duty, and painfulness, and zeal.

2o. As the fruit of all the former, they were a stumbling-block to the people, *Mal.* 2. 8. They grieved the strong, they scandalized the weak, and hardened the wicked. These sins of the Priests, and the desolating judgements that came upon Jerusalem were coupled together in the threatning of Gods Word, and in the execution of them in his Providence against them.

SECT. V.

Containing several Duties incumbent upon the Sufferers by the Late Fire.

AS it is your duty when you have been afflicted, to enquire what was amiss in you, and offensive unto God for the time past; so it is your great concernment, and that

that which will much tend to your safety and settlement, and to prevent further judgement, to learn and set upon your duty, which God by his sore afflictions of Plague and Fire, hath been awakening you unto, for the time to come. Forbearance of evil, is but one half of your work, and performance of good is the other, and if you will be conscientious in both, I do not doubt but God hath mercy in store yet, for afflicted *London*, and that he will comfort you with comforts, according to the afflictions wherewith he hath afflicted you. Consider what God said and promised to *Jerusalem*, in whom so many of the fore-mentioned sins did abound; and if you will obey his exhortation, and commands that he gave to them that dwelt therein, you shall be partakers of the blessings he promised to them; but if you will not (which God prevent) you must expect the evil which he threatned against them, and brought upon them. *Isa.* 1. 16. *Wash ye, make you clean, put away the evil of your doings from before mine eyes, cease to do evil*, Vers. 17. *Learn to do well, seek judgement, relieve the oppressed, judge the fatherless, plead for the widow*, V. 18. *Come now, and let us reason together, saith the Lord: though your sins be as scarlet,*

they shall be as white as snow, though they be red like crimson, they shall be as wool. V. 19. If ye be willing and obedient, ye shall eat the good of the Land, V. 20. But if ye refuse, and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

The Duties, I humbly conceive, that especially are incumbent upon you, and God expecteth at your hands after this Judgement, are such as these.

1. *Make confessions of, with sorrow in your hearts for the sins that have provoked God to so great indignation.* Times of Affliction and Judgement for sin, is a special season to make confession of sin to God, and to mourn for it, so far as upon serious search of your hearts, lives, and families, you find your selves guilty of the fore-named sins, or any other, with broken hearts, and weeping eyes; acknowledge them before the Lord. I shall propound for your imitation, the example of *Nehemiah*, what he did, when the wall of *Jerusalem* was broken down, and the gates thereof were burnt with fire. *Neh.* 1. 3, 6. *Let thine ear be attentive, and thine eyes open, that thou mayst hear the prayer of thy Servant, which I pray before thee now, day and night, for the children of* Israel *thy Servants, and confess the sins of the children of* Israel, *which*

which we have sinned against thee: both I and my Fathers house have sinned. He confessed his own sins, and the sins of his Fathers house: so do ye confess your own sins, and the sins of your house; saying, Lord, I and my family have sinned, I and my wife, I and my children have sinned, I and my servants have sinned against thee. *Ver. 7. We have dealt very corruptly against thee, and have not kept the Commandments, nor the Statutes, nor the Judgements, which thou commandedst thy servant Moses.* And let these confessions be 1. Solemn. 2. Fervent. 3. Penitent. 4. Universal.

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2. *Leave the sins you thus confess.* Then and not till then, shall you find mercy, *Prov.* 28. 13. Sin confessed, and not forsaken, will rather prove indictments against you, than be accepted, as confessions from you. Do not hearken to the pleadings of sin, to the expostulations of the Devil in sins behalf; do not hearken to the entreaties of your own corrupt hearts, which they will make within you, that sin might yet be favoured by you, but resolve to deal as severely with your sin, as sin hath dealt with you; shew no more kindness to your sin, than it hath done

done to you? Sin hath turned you and your children out of your houses, therefore by way of retaliation, and holy revenge, do you turn sin out of your hearts: Sin hath made God angry with you; and let this make you angry with your sin: And though you cannot do as much to sin, as sin hath done to you, in this regard, that it will have a dwelling place in your hearts, which hath deprived you of your former dwellings; yet the love of sin, the reign, the rule of sin you *may*, you *must* turn out of your hearts; and be looking, waiting, preparing for your death, when this house of Clay shall be broken down, and this cursed sin, the cause of all your troubles, be totally, everlastingly dispossessed, and turned out of your hearts. Thus did *Nehemiah* take care that the sins which provoked God against *Jerusalem*, to burn it with fire, might be forsaken. *Neh.* 10.29. *And the rest of the people, the Priests, the Levites, the Porters, the Singers, the Nethinims, and all they that had separated themselves from the people of the Lands unto the Law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding,* Vers. 29. *They clave to their Brethren, their Nobles, and entred into a curse, and into an oath,*

walk in Gods Law, which was given by Moses the Servant of God, and to observe and do all the Commandments of the Lord our Lord, and his Judgements, and his Statutes. Vers. 30. And that we would not give our Daughters unto the people of the Land, nor take their Daughters for our Sons. Vers. 31. And if the people of the Land bring ware, or any Victuals on the Sabbath-day, to sell, that we would not buy it of them on the Sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt. Other Articles of the Covenant, that the people of Israel entred into for a Reformation, follow in the rest of that Chapter. Such a general Reformation would be ground of hopes that God would yet have mercy upon London: But let every person begin, and every family go on, till it come to a general amendment of our evil waies. Let every one forsake his sins, and that 1. Willingly. 2. Presently. 3. Universally. 4. Perpetually.

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3. When you have thus confessed and forsaken your sins, *petition God for mercy, and for his favour, and his love.* Pray more in your closets than ever you did: pray more in

in your families than ever you did, for your selves, for your families, and for the City. *Go to God, before you go to your shops.* Open your hearts for God, and to him, before you open your shops for men: deal with God first every morning. When God looks for you, in your closets, after you are up, let him find you there; and when you look for God in your closets, you shall find him there. Pray to God 1. To sanctifie your late afflictions by the Fire, that it might bring you nearer unto God, that you may come out of this fiery furnace with lesser dross and tinn, with less corruptions and sins than you had before. 2. Pray to God to preserve the residue of the City, and the remaining Suburbs, that God would disappoint any, all, that have a malicious heart, and evil eye against the remaining parts thereof (as without doubt *Rome*'s Factors have.) 3. Pray to God to sanctifie to you what is left you out of the Fire. 4. And that he would bless you in your Callings, and that you may drive an earthly trade, with an heavenly heart, that you may thrive in grace, and be rich therein, whether you have more or less of the world: and let your prayers for these, and other things you are to ask from the hands of God, be

put

put up to him. 1. Daily. 2. Believingly. 3. Fervently. 4. In the Name of Christ. 5. Humbly.

4. When you have thus confessed and forsaken sin, and prayed unto God for his former favour towards you, *then plead Gods Promises made to a people that so do:* Gods Promises will strengthen your prayers, and are a sure ground for the foot of Faith to stand upon. Thus doth *Nehemiah* after the gates of *Jerusalem* were burnt with Fire. *Neh.* 1. 8. *Remember, I beseech thee, the word that thou commandedst thy servant* Moses, *saying, if ye transgress, I will scatter you abroad among the Heathens,* V. 9. *But if ye turn unto me, and keep my Commandments, and do them, though there were of you cast out unto the uttermost part of the Heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen, to set my Name there.* And he applies this Promise, and pleads it for them. *Vers.* 10. *Now these are thy servants, and thy people, whom thou hast redeemed, by thy great power, and by thy strong hand.* I do not doubt, but you may plead in the behalf of many of the sufferers by the Late Fire, Lord, these are thy servants,

servants, these are thy people, whom thou hast redeemed by the blood of thy Son; and therefore Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and of all thy servants that desire to fear thy Name, and to pray for them.

3. *Be humble and lowly in heart.* You have been under humbling Judgements, and been exercised with humbling Providences. God hath laid the heads of many of your relations low in their graves by the Plague, and God hath laid your lofty buildings, and stately houses low in rubbish, and many of you are low in estate, to what you were before (though through the mercy of God *London* is not yet impoverished.) 1. When you have been *humbled*, it will be pleasing unto God to see you also *humble*. Let your spirit and disposition be suited to your state and condition, that God hath brought you into. When your houses lye in dust and ashes, do you also put on Sackcloth and Ashes before the Lord. The former was your affliction, the latter will be in order to your exaltation; when God hath cloathed you with shame, be ye cloathed with humility, and

that

that will be your greatest honour.

6. *Be sensible of Gods hand that is so heavy upon you, that hath been stretched forth against you.* Stupidity under one Judgement is the fore-runner of another: Not to feel when God doth smite, is to provoke him further to chastize you: not to cry, when he he doth correct, will be to make his Anger more encrease. You are sensible of your losses, of the want of such convenient houses, as before this Judgement you lived in, but you must be sensible of Gods displeasure, and his anger: to be grieved at your losses, and not more for the frowns of God upon you, will be the way not to regain your losses, but to double your afflictions. It is a froward child, that vexeth more at the smart of the Rod, than grieveth for his Fathers anger. And indeed, if such Judgements as *Plague* and *Fire*, will not bring you to a sense of Gods indignation, it is a sign your hearts are very hard, and you stupid and secure. By the Plague God turned many bodies into dust, when he left their houses standing: and by the Fire he hath turned many houses into ashes, when (through his mercy) he hath left the

the persons yet remaining; and will you not then lay to heart such great discoveries of so great anger? To bring you to a sense of this Judgement, I might desire you to consider of the sins that did deserve it; the hand that did inflict it; and the place upon which this Judgement hath fallen. But I will but briefly touch upon the last, if you seriously weigh, what this City was, it might make you sensible of, and grieved for the Judgement that hath come upon it.

First, *London* was the *Principal* City of the Nation, the Metropolis, the chief in many respects; the chief for greatness, the chief for trade, many other Towns depending upon it; the chief for buying the manufacture of the Nation, and for furnishing them with materials for the making of more, of the same sort, when it had bought the former.

Secondly, *London* was an *Ancient* City, that had stood for many years. Since *London* was first built, it is above 2770 years, though *since* it hath been much enlarged; and should it not grieve us to see such a City in our daies laid desolate? How many Generations have lived in it, that did not bring upon it, what this present Age hath

hath done? But though *London* was thus antient, yet it did renew its youth, and might have stood many years to come, if the sins thereof had not brought it down; and will you not be sensible of such wrath against such a place?

Thirdly, *London* was a *Populous* City; it had numerous Inhabitants, though a wasting Plague had been lately raging in its houses and streets; yet the streets, in the day-time, were filled with those that walked thorow them; and in the night, the houses (mostly) with those that lodged in them. In the time of Plague, indeed there were many houses that had no Inhabitants; but since the Fire, there were many persons, that (for a while at least) had no houses; and is not both an affecting sight? The greatness of the number that there was in *Nineveh*, moved God to spare it, *Jon.* 4. 11. Surely then, the sins of *London* were manifold more numerous, than the Inhabitants thereof, when this was now, no Argument with God to spare this place.

Fourthly, *London* was a *strong* City; it was indeed the strength of the Nation, in regard of its multitude of Inhabitants: It was a strong Fort against *Rome*, that much did

old dashed the hopes of the Popes and his Agents, that have endeavoured to corrupt the people with their damnable heresies; which, while *London* stood, they could not spread; and I hope (while the God of the people of *London* lives) never shall.

Fourthly, *London* was a *Beautiful* City; beautiful for situation, the joy of the whole Nation, beautiful for its buildings; and will it not grieve you, that God was angry, to turn its beauty into ashes?

Sixthly, *London* was a *Loyal* City, that hath given evident proofs and demonstrations thereof, both many, and undeniable.

Seventhly, *London* was a *Religious* City. Though many sins and sinners were in it, and about it, yet there were many, very many, holy, heavenly, praying people in it, more, I do believe, for the compass of ground, than was in any part of the world. In *London* there was a people that did willingly receive the Gospel, subject themselves to the obedience of Christ, that set up Gods Worship in their families, that often prayed in those houses, and enjoyed much communion with God, within those walls that are now broken down; and shall we not then be sensible of that anger that hath thrown it down?

Eighthly,

Eighthly, *London* was a City *eminent for Charity* towards the poor, and those that were in wants and reduced to hard-ships. How many works of *Charity* have *Londoners* done towards their own Towns and Countries, from whence several of them came? what provisions for Schools have they made? how ready to relieve those that wanted bread, not only that were in it, and about it, but sent their bounty to indigent, afflicted persons in remoter parts; and hath God done so to *London*, to such a City, and shall we not be sensible of his Anger, and of the sins that provoked him to it?

Vers. Justifie God in all his judicial procedures towards you. You must be sensible, but not repine; you must see Gods Anger, but not murmur; because God hath punished you less than your iniquities deserve; and why should living men complain, men for the punishment of their sin? Cry out against sin that did deserve it, but submit to God that did inflict it. Say not, this evil is from the Lord, why should we wait upon him any longer? but thy this evil is for sin, why should we love it, indulge

it, harbour it in any mood? When Gods hand is lifted up, lye down at his feet, and humbly accept of the punishment of your sin: And if you get a due, and deep sense of your sins, you will acquit the Lord, and more easily acknowledge his sharpest Judgements to be righteous, *Dan.* 9. 5. *We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy Precepts, and from thy Judgements.* Vers. 6. *Neither have we hearkened unto thy Servants the Prophets, which spake in thy Name, to our Kings, our Princes, and our Fathers, and to all the people of the Land.* Vers. 7. *O Lord, Righteousness belongeth unto thee, but unto us confusion of face, as at this day, to the men of* Judah, *and unto all* Israel, *that are near, and that are far off, through all the Countries whither thou hast driven them, because of their trespass that they have trespassed against thee.* Vers. 8. *O Lord, to us belongeth confusion of face, to our Kings, to our Princes, and to our Fathers, because we have sinned against thee.*

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8. *Be thankful unto God, that in the midst of Judgement he remembred mercy.* You must not only not repine, but you must rejoyce not

not because you have sinned, nor because God hath afflicted this poor City, (that is done at *Rome*) but be thankful, that God hath spared a part of the City, and the Suburbs; whereas our sins deserved a total desolation: This was mercy, not only to those that lived in the places that escaped the Fire, but to you that were driven from your former habitations thereby, for there you find shelter in this storm, and have provisions for lodgings, and for trade; and this calls for your hearty, thankful acknowledgements of Gods gracious dealings with you. *Ezra* 9.8. *And now for a little space, Grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.* Ha. 1.9. *Except the Lord of Hosts had left unto us a very small remnant, we should have been as* Sodom, *and we should have been like unto* Gomorrah. Surely it was of the Lords mercies that we were not all consumed, because his compassions fail not. *Lam.* 3. 22. *Let not the sense of what you have lost, make you unthankful for what you have saved.* You lost your houses by Fire, but neither your bodies, nor the bodies of your children were

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consumed thereby: You lost some of your goods, but you have escaped with your lives; therefore be thankful.

9. *Be more weaned from the world.* In time of Plague you saw God snatching away many from their riches; in the Judgement of the Fire, you have seen God snatching away mens riches from them; and both should have this influence upon you, to get your hearts more loose from things below: For why should you set your hearts upon that which is not? have not you seen riches make themselves wings and flee away? have not you known some men worth many thousands one week, and that but little was left them before the next? hath not God been teaching you the uncertainty of all worldly enjoyments, and yet will you let your hearts and affections run waste upon these things?

10. *Provide your selves Mansions above, and seek a City that is to come, whose Builder and Maker is the Lord.* You have lost your houses that were in the City of *London*, make sure of an abiding-place in the heavenly

heavenly City. You see there is no continuing City upon earth, look out for one in Heaven, *Heb.* 13. 14. God hath prepared a City for his people, *Heb.* 11. 16. And this City that is above in all respects, beyond comparison, is more excellent, more delirable than an abode in any City upon Earth.

First, In regard of the *Maker of it*. Earthly Cities are made by men, but the City above was made by God alone, *Heb.* 11. 10. The houses we dwell in upon Earth, are erected by Artificers; but we have an house not made with hands, eternal in the Heavens, 2 *Cor.* 5. 1.

Secondly, The City above is better, in regard of *the duration of it*; it lasts for ever; it is an eternal City, a City that hath foundations that can never be raised; there needs no reparations of the habitations and mansions in this City; it cannot be demolished by enemies, it cannot be consumed by Fire; no casualties of any sort befall this City.

Thirdly, The City above is better, in *regard of the company that is there*. Cities usually afford the best company, men of better education, of greater ingenuity, dwell in Cities; but no company like

that above, where God, and Christ, and the holy Spirit is, where Angels, and Prophets, and Apostles are: In Cities upon earth, there are bad neighbours as well as good, a mixt multitude in all; some better, some worse; but in this City above, all good, all holy, none bad, none unholy.

Fourthly, This City is better, in regard *of its largeness and extent*; it is of greater amplitude and capaciousness, than any City in the world: Cities are greater than other places, and some are greater than the rest, but this exceedeth all; it is large enough to receive all the Elect of God that ever lived in all ages, places upon earth.

Fifthly, This City is better, in regard of *the order and government that is there.* Cities are usually well governed places (*London* was famous for this) but the City above is governed immediately by God himself, and there is perfect, constant obedience to the Laws and Will of God the Governour; there is no oppression there, no wrongs nor injuries there; all live in love, all in peace and unity.

Sixthly, This City is better, in regard *of safety.* Cities usually have the safest dwellings, are secure places, walled about, fortified by waters, and by works. But

that

that above is ſtrongeſt of all, no enemies can aſſault, none beſiege it; none can ſo much as give the leaſt moleſtation or alarm to the Inhabitants thereof; no fears of Fires, no dangers of Maſſacres there.

Seventhly, This City is better, in regard *of the Immunities and Priviledges thereof.* Citizens that are free, have greater Priviledges than others have; but the Citizens of Heaven do excell, being free from all ſin, and ſorrow, from all temptations to ſin, from all inclination to offend, from all poſſibility of ſinning.

Eighthly, This City is better, in regard of *the accommodations of it.* Cities uſually have the beſt ſupplies, greateſt plenty, greateſt abundance (if it be religious) as well for ſoul as body. Uſually the beſt Means of Grace is in Cities; but in Heaven there ſhall be no wants of any ſort; no want for the body, no want for the ſoul, no want of grace, no want of comfort there: Therefore this will be your wiſdom to get an intereſt in this place, a title to it, and the evidence of your title; and improve this afflicting Providence, to ſtir you up to greater diligence hereunto.

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11. *The more you are ſcattered, be the more united:* Though you are further in regard of habitation, one from another, than you were before, yet be nearer in heart and affection than you were before: Oh that this Fire might purge away that droſſie alienation of heart that there was in people fearing God; and that as one Fire often drives, or draws out another; ſo this Fire might drive out thoſe heart-burnings that there were in many, one againſt another. Fire is uſeful for the ſodering and the uniting of two bodies into one: Oh that this might have this effect, that it might unite many hearts and minds into one. Afflictions often make them agree, that in proſperity did differ. Let it be ſo among the ſcattered people of this City.

12. *Deſire and endeavour that the houſe of God may be built, rather than your own houſes:* Be more ſollicitous for the Ordinances of God, and the Purity of his Worſhip, than the erecting of your own habitations. When you dwelt in your

your own cieled houſes, you were not grieved (at leaſt in that degree as you ſhould have been) that Gods houſe did lye ſo waſte. God was provoked with his people, for minding their own houſes, while they neglected his, *Hag.* 1. 7. *Now therefore, thus ſaith the Lord of Hoſts, conſider your waies,* Verſ. 8. *Go up to the Mountain, and bring Wood, and build the Houſe, and I will take pleaſure in it, and I will be glorified, ſaith the Lord,* Verſ. 9. *Ye looked for much, and lo it came to little; and when ye brought it home, I did blow upon it: Why? ſaith the Lord of Hoſts; becauſe of mine houſe that is waſte, and ye run every man to his own houſe; take care of the Houſe of God, and he will take care for an houſe for you.*

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13. *When you go to build your own houſes, lay the foundation with repentance for thoſe ſins that turned you out of your former habitations.* Get you new hearts, before you build a new houſe, and take heed that you do not carry your old ſins, and your old guilt into new walls. Do you become a new habitation for God, that were not ſo before? Let the

old building be taken down, and a new erected: Though there be the old matter, (the same body, and soul) yet let it be a new structure: Let all old things pass away, let all things become new; and such of you as before were the building of God, yet now raise your former buildings a story or two; get more additions of grace, indeavour to be built up in your most holy faith. If God hath laid the foundation of grace and goodness in your hearts, carry on the building with all the speed you can, whatever cost it may put you to, and whatever pains you might be at.

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14. *Be more settled and grounded in the Reformed Religion, than ever you were*; and abhor (as before you did hate) *Antichristian Heresies, and the damnable Doctrines taught in the Romish Church.* Let all barbarous and inhumane actions of the promoters thereof, render it (if possible) more odious in your eyes: that addeth to one Mediator, many more, to two Sacraments, five more; to one Head of the Church, one more; and to

to one Fire, many more; to instance, to the Fire of Hell, the Fire of Purgatory, and the Fire of *L*: ——

SECT. VI.

Containing twelve comfortable Arguments for the support of the afflicted people of God in London, *that lost their estates, or great part thereof by the late dreadful Fire.*

THere is one great difference betwixt the people of God, and the wicked, that have suffered by this late dreadful Fire; that the one hath certain grounds of solid, spiritual comfort, the other hath not: the condition of the godly is never so low, but they have matter of support: the condition of the wicked is never so high, but they have cause of fears and terrours: And when both are involved in the same common calamity, there are different frames of spirit in them; the one is patient, the other repines; the one submits to the will of God, the other frets and rageth; and when there is a *seemingly-like* carriage in both, that the one doth bear his loss with *seeming*, as the other doth with

real patience, the grounds and reasons thereof are different. The one bears his present loss, with hopes of a good Trade, that in a little time, he shall make it up again; the other with hopes that God will make up his outward temporal losses, with an increase of inward, spiritual graces: the one fetcheth his comforts from his friends, and from his relations, and the help he hopeth for from them; the other fetcheth his comforts from God, and the help he hopeth for from him. Now because this is a sore tryal, even to the people of God, I shall propound some Considerations to you that are the Lords people, to comfort and support you under it.

1. *Though your houses have been burnt with Fire upon Earth, yet you shall never be burnt in the Fire of Hell.* Your houses indeed have been fuel for the one, but you shall never be fuel for the other. God hath delivered you from the unquenchable flames, that are burning in another world. It is dreadful to the wicked to consider that their habitations and their goods have been burnt upon Earth, and that they themselves must shortly, and for ever burn in Hell. *But it shall not be so with you.*

2. *Though your houses have been burnt with*

with Fire, yet God hath prepared for you a better house, a heavenly house, a glorious house, not made with hands, 2 Cor. 5. 1. And this house you have upon easier terms than any house upon Earth; for Christ hath taken the Lease for you, and hath paid the Fine, his own most precious blood; and the Lease is without expiration, without term of time, even for ever; and all you have to do, is to make ready, and to get prepared, that you may go and take possession of it, and live in it to all eternity. When you have lost your houses, and your hearts begin to be impatient, and to murmur, that what you had been labouring, working, trading for all your life, was consumed in one day, then think you have *one house left still*, that none can keep you from it, nor take it from you; and you will see cause, not only not to repine, but to rejoyce. Wicked men that have lost all upon Earth, they have lost all they have, for they have nothing but what is visible: *But it is not so with you.*

3. *Though your houses have been burnt with Fire, yet your loss is but a loss of temporal things:* That which was your happiness, your treasure, your true and lasting riches, is not lost; you have not lost that which

your hearts were chiefly set upon, not that which you chiefly loved and delighted in; and the loss is not so grievous, when the heart before was weaned from it. Such as made their riches their God, that loved them, and had placed their happiness in them, have indeed an heavy burden: *But it is not so with you.*

4. *Though your houses have been burnt with Fire, yet your outward loss shall turn to your inward present gain.* God hath promised, and you shall find, that all things shall work together for good to you that love God, *Rom.* 8. 28. What if you have less money, yet if you have more grace, hath God done you any wrong, by making this exchange? What if you have less of Earth, if you have more of Heaven, will you complain? If God hath weaned you more from the world, and hath caused you to love him more, and to fear him more, and to trust in him, and depend upon him more, have you not more real cause to rejoyce in the one, than to mourn for the other? You may find more real, sweet and satisfying delights in the addition of your grace, and the exercise thereof, than ever you could have found in your estates, if they had been continued to you. One

degree

degree more of Love to God, of Faith in Christ, of any grace, is of greater worth and value, than all that, which you lost by the Fire. The wicked indeed are made worse by all Afflictions and Judgements, they have more sin than they had before, and greater guilt than they had before, by all the evil workings of their hearts against God that hath punished them; by not returning unto him that hath done thus unto them. All things work together for the worse to them that hate God: *But it is not so with you.*

Obj. *But we might have had as much grace, if our houses had been standing, and our enjoyments had been continued to us: and so might have had more comfort in the same degree of grace, with our enjoyments too, than in the one without the other.*

Answ. That is more than you can tell: And it is well if it be not more than ever you did find. Can you indeed say, you loved God as much, and feared him as much before the Fire, as you have done since? either you did, or you did not; if you did, you have cause to be humbled, that you have made no better improvement of so sore a Judgement; if you did not, then you have reason to submit, and to be comforted; if you

you

you are no more weaned from the world now, than you were before, that is your sin, and go mourn and weep for that; if you are, go and bless the Lord for that.

Secondly, If you could have got the same degree and measure of grace, I question *whether you might have had that inward comfort, as* (if you had been careful to improve this Affliction) *you have found since.* It might be you would not have exercised grace so much as God hath inabled you since to do; you would have made use of your estate as a crutch, to support you, whereas now God calleth you to live more by Faith. You could not have had occasion for so much patience and humble submission unto God; and so, though you might have had as much habitual grace, yet having not such occasion to exercise it, you might have been without much of that spiritual comfort, which since you have found from God.

Thirdly, If you could have had as much grace, and acted it as much in your prosperity, *yet you might not have had so much comfort, as in the acting of the same measure of Grace in your adversity*; for your comfort and spiritual joy doth more depend upon the witness of the Spirit, and the actings of the

the Spirit of God upon you, than in the actings of your grace towards him. Some might have as much grace, and act it as much as another, and yet not have that comfort: Yea, so may the same Believer at several times; for God often gives his comforts, and his cordials, as his people need them, but they need them more in sharp Afflictions, than at other times.

Fourthly, *Is not this to correct the Wisdom of your God, and to say, God hath not taken the wisest course to carry on his work in your hearts?* He might have spared this Affliction, and yet have done you as much good; and will you thus controul your Soveraign? and will you thus direct him what to do, to make you better, and more fit for Heaven? Take heed of this.

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5. *Though your houses have been burnt, yet there is difference in this Judgement to you, and to the ungodly.* The outward dispensation was the same, but in many respects there was a great difference in regard of the *Principle*, the *Effects*, the *End*: The same Judgement that is a furnace of fury to the wicked, might (as over-ruled by God) be a furnace of mercy to

to the godly. The three Children received mercy in the fiery furnace, by the heat of which, those that cast them in were destroyed.

6. *God is with you in all your Afflictions*; he sits by you when you are in the furnace, to look to you, as the Gold-smith doth to his Gold. *Mal.* 3. 2. *But who may abide the day of his coming? and who shall stand when he appears? for he is like a Refiners Fire, and like Fullers Sope*, Vers. 3. *And he shall sit as a Refiner, and a Purifier of Silver; and he shall purifie the Sons of* Levi, *and purge them as Gold and Silver, that they may offer unto the Lord an offering in Righteousness.* He loves you never the less when you are afflicted. He knows, that is, he loves you in your adversity, *Psa.* 37. 1. He will not leave you, when your riches, and goods, and friends, and all forsake you, *Isa.* 43. 2. *When thou passest thorow the Waters, I will be with thee, and thorow the Rivers, they shall not overflow thee: when thou walkest thorow the Fire, thou shalt not be burnt, neither shall the flame kindle upon thee.* When God comes against the wicked, they find him present indeed, as a Judge, but not as a Father: *But it is not so with you.*

7. *The*

7. *The Prayers that you put up in your Affliction, under your Losses, shall be readily granted, certainly answered.* The requests of a child are easily yielded to, but the desires of an afflicted, sick, diseased child, you cannot deny, if you know it be for his good to have it granted, one tear from such a one, one cast of the eye towards you, pierceth your heart: When God seeth you weep and grieve in your Affliction, if you do but cast an eye of Faith, a look of Love towards God in your distress, it doth affect his heart: for Gods people in their Affliction do pray more feelingly, more fervently, more humbly, more penitently, therefore then are their prayers more prevalent, *Zach.* 13. 9. *And I will bring the third part thorow the Fire, and will refine them, as Silver is refined, and will try them, as Gold is tryed: They shall call on my Name, and I will hear them: I will say, it is my people; and they shall say, the Lord is my God.*

The wicked, when they be in trouble, and distress, they have not a God to go unto, with grounds of hopes that they shall be heard; when Gods eye is open to see their sins, and his hand is lifted up to punish them for their sins, then his

ear is not open to their cry, *Prov.* 1.26. *I will also laugh at your calamity* (he laugheth at them, but he pittieth you:) *I will mock when your fear cometh*, Verſ. 27. *When your fear cometh as deſolation, and your deſtruction cometh as a whirlwind; when diſtreſs and anguiſh cometh upon you*, Verſ. 28. *Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not finde me: But it is not ſo with you.*

8. *God will not afflict you above your ſtrength, nor lay upon you more than you are able to bear, but will either lighten your burden to your ſtrength, or encreaſe your ſtrength to the weight of your burden.* Like a wiſe Phyſician, he conſiders the conſtitution of his Patients, 1 *Cor.* 10.13. *There hath no temptation taken you, but ſuch as is common to man: but God is faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.* And you have found by good experience, that though your loſſes by this Fire have been great, yet he hath enabled you to bear them.

But when God doth puniſh the wicked, they

they ſink, they fall under his hand, he hath not promiſed them ſtrength to bear it, or ſupport under it, nor to deliver them out of it: *But it is not ſo with you.*

9. *Jeſus Chriſt is afflicted with you in all your Afflictions*; he ſympathizeth with you in all your troubles, *Iſa.* 63. 9. All the good that is done to you by others, he takes as done unto himſelf, *Mat.* 25. 35, 36. And all the wrong that is done unto you, he takes as done unto himſelf, *Verſ.* 42, 43. *I was hungry, and ye gave me no meat, thirſty, and ye gave me no drink, &c.* Act. 9. 4. — Saul, Saul, *why perſecuteſt thou me?* And if men have deſtroyed your dwellings, Chriſt will charge this ſin upon them at the laſt day, ſaying, you conſumed *my* dwelling place, you fired *me* out of my houſe; for as much as you did it to one of the leaſt of theſe (much more to ſo many) you did it unto me: Whom (without repentance) he will cauſe to depart into everlaſting Fire, much more hot than ſuppoſed purgatory. But when Gods Anger burneth againſt the wicked, he takes pleaſure therein, and is comforted in their deſtruction; he layeth on loads of Anger without pitty, Ezek. 9. 10. *And as for me alſo, mine eye*

ſhall

shall not spare, neither will I have pity, but I will recompence their way upon their head. Ezek. 5. 3. *Thus shall mine Anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken it in my zeal, when I shall have accomplished my fury in them: But it is not so with you.*

10. *Though your houses have been burnt with Fire, and many of your estates lost, yet God will make provision for you, and will not suffer you to want any good thing,* Psal. 34. 9. — *There is no want to them that fear him.* Vers. 10. *The young Lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing.* You have houses, and goods, and all things in this Promise; this Promise is better to you than your hundreds *per annum* were; for they have failed you, but this Promise will never fail, *Matth. 6. 26. Behold the Fowls of the Air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them, are ye not much better than they?* Vers. 30. *Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the Oven, shall he*

not

not much more clothe you? Then do not be of little Faith.

But when the wicked be in want, they have not a Promiſe to plead for ſupply; when they have no bread in the cupboard, no corn in the barn, no cloaths to their backs, they have none, neither in the Promiſe: *But it is not ſo with you.*

11. *Though you are turned out of your houſes, yet you are not turned out of Gods peoples prayers:* No, but are put the more, the oftener into their requeſts: Thoſe that fear the Lord throughout the Land, throughout the World, that hear of your Affliction, will remember the people of God in *London*, caſt out of their houſes. I do know, you have many prayers going for you; many are calling daily unto God, that he would ſanctifie your Afflictions, that he would ſupply your wants, that he would uphold your ſpirits, and comfort your hearts.

And though all that have an intereſt at the Throne of Grace, ſhould beg of God to open the eyes of the ungodly, and make his Judgements bring them near unto himſelf, and be praying for their converſion and reformation; yet they have not

not ſuch particular Promiſes in reference to the wicked, to plead with God upon their knees, as they have for you; they cannot ſay, Lord, they are thy peculiar ones, whom thou doeſt love, and takeſt pleaſure in, whom thou haſt redeemed and ſanctified, to whom thou haſt engaged thy ſelf by Promiſe to do them good, by all thou didſt inflict upon them: *But ſo it is with you.*

12. *You had but a little while to have lived in your houſes, and to have enjoyed your eſtates:* And if the Fire had not turned you out of your dwellings, death ere long would have fetched you out; and though, if men have done this unto you, this doth not extenuate their ſin, yet it may diminiſh your ſorrow: You are diſpoſſeſt a little ſooner by the Fire, than elſe you would have been; you had taken long Leaſes, and that doth trouble you more, than if you had had but a ſhorter time; but the Leaſe of your life might be expired before the ſhorteſt Leaſe of any of your houſes: If your houſe had ſtood, you might have fallen into your grave; therefore think with your ſelf, I have loſt that by Fire, which I could not long have kept. I muſt have left

left it, when by death I shall be removed: I am old, and near my Journeys end, why then should it go so near my heart? or though I am young, yet death is daily nibling at my heart; and a short disease might make a quick dispatch of me, and set me in eternity, where none of all these things are in the least available, why then should I thus perplex my self, and make my self more uncomfortable by my fretting, and impatience, than the loss it self could ever make it? If I do but suppose my self to have been alwaies as poor as now I am, and to have had no more than now I have: Yea, that sometime I had less, when I first came unto the City, and when I did begin my trade, and that it was God that gave it to me, and that it was God that took it from me (though the hands of the Chaldeans were the instruments) why should not I with *Job*, sit down and say, *The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord.*

The wicked and ungodly must also have been dragged out of their dwellings by terrible death, but that is no ground of comfort unto them, but should cause greater dread and fear to fill their hearts,

to

to consider God hath turned them out of their houses, and ere long will turn them out of the world, and send them packing unto Hell; where a more dreadful Fire shall torment them, than that which in this life hath impoverished them, or diminished their estates: *But it shall not be so with you*; and therefore when you lay all these things together, you may find something in them to support your hearts under the greatness of your Losses which you sustained by *that* Dreadful Fire.

SECT. VII.

Containing Advice to those in and about London, *whose houses have been preserved from this Dreadful Fire, and to other Cities, and People in the Countries. Where fourteen Arguments to press all to pray for afflicted* London.

IN time of great and general Judgements, God doth not only expect that those who are the Sufferers should enquire after their sins, and forsake them; after their duties, and perform them; but also

also that those who see or hear what God hath done to others, should learn, what he looketh for at their hands; and therefore next I shall go on humbly to propose what I conceive to be the duty of those that have escaped this Dreadful Judgement, in and about the City, and to the Inhabitants of other Cities throughout *England*, and to the people in Towns and Country Villages, in these particulars.

1. *You that have escaped this Judgement, do not rashly condemn those that suffered by it, as greater sinners than your selves.* Do not conclude that *London* hath out-sinned all the Cities in the Kingdom; be not so rash, be not so censorious; that *London* hath sinned, and by sin deserved all that is come upon her, I hope she is convinced, and doth acknowledge it before the Lord; if not all, yet many in her do: But shall the Countries cry out against her, as if she were only guilty, and they innocent before the Lord? Many in the remoter parts will be apt to say, this is come to Proud *London*; this is the fall of Proud *London*; God hath humbled Proud *London*: It is true, O ye Cities, ye Daughters of *England*!

England! it is true, *London* was guilty of much Pride, and many in *London* do lament it, and God hath laid *London* low, and they are ſenſible of it: But why do you lift up your heads, while *London* (in ſo great part) lyeth level to the ground? Did *you* ever mourn for the ſins of *London*, to have prevented the fall thereof? or are you not guilty of as many and as great (*ceteris paribus*) as *London* was? and if God hath made *London* an example unto you, do not cenſure her, and juſtifie your ſelves, leſt God puniſh you with ſome other Judgements (which God prevent) that may be as dreadful, and as great as *London*'s Judgement is. Did not the Lord viſit *London* with the Peſtilence, and did not he put the ſame Cup of Affliction into your hands ſucceſſively? did he not firſt come to one place, and then unto another, that many did partake of that Affliction? I do not ſpeak this, as if any place in *England* did rejoyce in this Cities ruins, but that they would not cenſure it as a more ſinful place than any other: for if it had more ſins in it, than any other City, becauſe it had more people; ſo I do believe it had more that feared God, and that were a praying, holy

holy people, than any other City. But will you yet consider, that the same sins that were found in *London*, are also found amongst you, and cease to censure it? was there Pride in *London?* and is there none in you? was there Sabbath-breaking in *London?* and are you stricter in observing of it? was there slighting of the Gospel in *London?* and is there not as much amongst you? was there Covetousness in *London?* and is there not as much among you? Nay, if you will be censuring, let me tell you, there were many in *London* more willing and more forward to good and charitable works, than in other places: many more willing to expend a pound in relieving of the poor distressed members of Christ, than many in the Countries, one shilling; and came from them more freely, and with greater chearfulness.

Will you ask, why then hath God done so to *London* above all other places, if it had not sinned beyond all other places? I answer,

1. It is not safe for you to be enquiring who hath sinned more than you, since

you, and we, and all have ſinned too much; it is not ſafe for you to be cenſuring others, and juſtifying your ſelves; but for all to repent and turn to God.

2. If thoſe ſhould alwaies be the greateſt ſinners, that are the greateſt ſufferers, then the moſt holy, zealous, lively Chriſtians, would be the greateſt ſinners; for they uſually in this world do ſuffer more than others, and are in trouble more than others; and the vileſt, baſeſt, and moſt ſenſual fleſh-pleaſers, drunkards, ſwearers, whoremongers, muſt be concluded to be the beſt, and the moſt holy perſons that be among us, for they are uſually moſt free from troubles in this world (becauſe their Hell is yet to come) they are not plagued as other men; their eyes ſtand out with fatneſs, and have more than heart can wiſh. What abſurdities flow from this cenſuring of others to be the greateſt ſinners, only becauſe they are the greateſt ſufferers, that the greateſt ſinners would be the moſt holy in the world; and the beſt of men the greateſt ſinners.

3. God begins his Judgements oftentimes at his own houſe, at his own people, and I do not know a greater ground of fear and trembling, to fill the wicked;

as

is when God comes forth with ſo great ſeverity againſt his own. If the Servant ſee the Father correct the Child, for the ſame fault that he is guilty of, or a leſs, ſhall not he fear? 1 *Pet.* 4. 17. *For the time is come, that Judgement muſt begin at the houſe of God; and if it firſt begin at us, what ſhall be the end of them that obey not the Goſpel?*

4. God doth this for the improving of his people, many times, not becauſe they are greater ſinners than others, but becauſe he would make them better Saints, than they themſelves before have been.

5. God might do this in Judgement to the wicked, for the hardening of their hearts in their ſinful waies.

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2. *Thoſe whom God hath ſpared ſhould admire Gods patience towards them, while they ſee his ſeverity towards others.* That God ſuffers the Fire to burn down one mans houſe, and not anothers, is his diſtinguiſhing Providence: for there is a differencing Providence in outward things: Such eſpecially ſhould wonder at Gods mercy to them, to whom the Fire came ſo near, and yet did no hurt. Some houſes

were ſtrangely preſerved; but God that cauſeth it to rain upon one City, and not upon another, ordereth the flames of Fire to be upon one City, and not upon another; and he that ſetteth bounds to the proud waves, ſaying, Hitherto ſhalt thou go, and no further, did ſet bounds to the mercileſs flames, that when they had gone ſo far, they ſhould proceed no further: He that ſaith to the ſtormy winds, peace, be ſtill, and they obey him; ſaid to the flames of Fire, ceaſe, ye have now gone unto the utmoſt houſe of your commiſſion: Let ſuch obſerve this, at whoſe houſes the Fire ſtopt. And other Cities hearing of *London*'s Fire, ſhould be thankful unto God for their ſafety, and not think it is becauſe they are better than *London* was, but becauſe God lengthens out his patience unto them, more than unto it. Should not you wonder that *London* is fallen, and you remain? that the houſes of ſo many truly fearing God, are now in rubbiſh, and yours yet compleatly furniſhed? and all this, when there are ſins enough to provoke the Lord againſt you?

5. *Thoſe places whom God hath ſpared, ſhould fear and tremble:* You may rejoyce, becauſe

becauſe you are preſerved, but you muſt fear, becauſe you have offended. The great City (in great part) is fallen down; let not the reſt be high minded, but fear. Behold the goodneſs and ſeverity of God; towards you that are continued, goodneſs, therefore give thanks: towards *London*, that is fallen, ſeverity, therefore tremble. Oh that all the Cities and Corporations in the Kingdom, would remember their ſins, and particularly conſider whether God was not offended, that ſo many — were driven from amongſt them!

4. *Thoſe that have been ſpared in this Judgement, ſhould ſympathize with thoſe that have been ſufferers by it*; and where need requires, to help and be kind unto them. It may be God ſpared your goods, and ſo much of your eſtates, that you might be in a capacity to give to thoſe that are brought to a neceſſity to receive: Thoſe that have eſcaped, ſhould not be altogether unconcerned in others Afflictions: but ſuffer with thoſe that ſuffer, and mourn with thoſe that mourn; eſpecially when ſo many of thoſe that were damaged by the Fire, were the members of the body of Chriſt. When

the wall of *Jeruſalem* was broken down, and the gates thereof were burnt with Fire, *Nehemiah*, though he himſelf was in a proſperous condition, being a favourite of a great King, yet when he heard of it, he ſate down and wept: Do you likewiſe for the afflicted people of God in *London*, throughout all Counties, becauſe,

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First, *You will thereby be conformable to Jeſus Chriſt*, who wept over the City of *Jeruſalem*, becauſe of the Judgements that ſhould come upon it.

Secondly, *You will thereby teſtifie your love to the people of God.*

Thirdly, *You will thereby evidence to your ſelves, that you are living members of the ſame body.*

Fourthly, *The enemies of the Reformed Church rejoyce at* London's *ruin*, as thoſe of old concerning *Jeruſalem*, *Lam.* 2. 15. *All that paſs by, clap their hands at thee: they hiſs and wag their head at the Daughter of* Jeruſalem, *ſaying, Is this the City that men call the perfection of beauty, the joy of the whole Earth?* Verſ. 16. *All thine enemies have opened their mouth againſt thee;*

they

they hiss and gnash the teeth: they say, we have swallowed her up; certainly this is the day that we looked for; we have found, we have seen it: And while the enemies thus insulted, *Jeremiah* lamented, *Lam.* 2. 1. *How hath the Lord covered the Daughter of* Zion *with a cloud in his Anger, and cast down from Heaven unto the Earth the beauty of* Israel, *and remembred not his footstool, in the day of his Anger.* Vers. 2. *The Lord hath swallowed up all the habitations of* Jacob, *and hath not pitied; he hath thrown down in his wrath the strong holds of the Daughter of* Judah, *he hath brought them down to the ground; he hath polluted the Kingdom, and the Princes thereof,* Vers. 3. *He hath cut off in his fierce Anger all the horn of* Israel: *he hath drawn back his right hand from before the enemy, and he burned against* Jacob *like a flaming Fire, which devoureth round about,* Vers. 4. — *He poured out his fury like Fire.*

Fifthly, *Insensibleness of others Afflictions, hastens Judgements upon your selves.* If you can trade, and buy, and sell, plow, and sow, and reap, drink, and be jovial, and never be affected with the suffering people of *London*, fear lest sorrows be near you. *Amos* 6. 3. *Ye that put far away*

the evil day, and cause the seat of violence to come near, Vers. 4. *That lye upon beds of Ivory, and stretch themselves upon their Couches, and eat the Lambs out of the flock, and the Calves out of the midst of the stall*, Vers. 25. *That chaunt to the sound of the Viol, and invent to themselves instruments of Musick, like* David, Vers. 6. *That drink wine in bowls, and annoint themselves with the chief ointments: but they are not grieved for the Affliction of* Joseph. What then? what will God do with such? what will he bring upon them? how long shall they escape? It follows, *vers.* 7. *Therefore now shall they go captive with the first that go captive*, (the next Judgement that comes, it is just with God that those that are not sensible of others Afflictions, should be in the head of them that went captive) *and the banquet of them that stretched themselves should be removed.*

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5. *Whatsoever sins you saw in* London, *that have provoked God to this great severity, do you that are spared* (whether nearer to it, or remoter from it) *carefully avoid.* What God hath so sharply rebuked

rebuked this City for, let all other places not dare to have it found amongſt them: The ſame ſins will provoke God againſt another people, that did provoke his Anger againſt *London*: You cannot be ſafe in the commiſſion of thoſe ſins that have brought ſuch deſolation upon ſo great a City. God complained of the tribe of *Judah*, that after they had ſeen his Judgements upon the Tribes of *Iſrael*, yet went on to commit the ſame ſins, that they had done. *Jer.* 3. 7. *And I ſaid, after ſhe had done all theſe things, turn thou unto me, but ſhe returned not: and her treacherous Siſter* Judah *ſaw it.* Verſ. 8. *And I ſaw, when for all the cauſes whereby back-ſliding* Iſrael *committed Adultery, I had put her away, and given her a Bill of divorce; yet her treacherous Siſter* Judah *feared not, but went and played the harlot alſo.* *Judah* feared not to follow the evil example of *Iſrael*, though ſhe had, as it were with her eyes ſeen all thoſe Judgements that had fallen upon *Iſrael*. *Verſ.* 9. *And it came to paſs through the lightneſs of her whoredom, that ſhe defiled the Land, and committed Adultery with ſtones, and with ſtocks*, Verſ. 10. *And yet for all this, her treacherous Siſter* Judah *hath*

not turned unto me with her whole heart, but feignedly, ſaith the Lord.

Take heed that thoſe that uſe Proverbs, uſe not this Proverb againſt you, ſaying, As is the Mother, ſo is the Daughter, *Ezek.* 16. 44. Take heed that ye be not found more wicked than the City that is puniſhed: Multiply not your tranſgreſſions more than *London* hath done, that God may not find, and charge you to be greater ſinners than your elder Siſter, as God charged *Jeruſalem* with greater ſins than all her Siſter Cities, *Ezek.* 16. 46. *And thy elder Siſter is* Samaria, *ſhe and her Daughters that dwell at thy left hand, and thy younger Siſter, that dwelleth at thy right hand, is* Sodom *and her Daughters*, Verſ. 47. *Yet haſt thou not walked after their waies, nor done after their abominations; but as if that were a very little thing, thou waſt corrupted more than they in all thy waies.* Verſ. 48. *As I live, ſaith the Lord God,* Sodom *thy Siſter hath not done, ſhe, nor her Daughters, as thou haſt done, thou and thy Daughters*, Verſ. 51. *Neither hath* Samaria *committed half of thy ſins, but thou haſt multiplied thine abominations more than they, and haſt juſtified thy Siſters in all thine abominations*

which

which thou hast done, Verſ. 52. *Thou alſo which haſt judged thy Siſters, bear thine own ſhame for thy ſins, that thou haſt committed more abominable than they: they are more righteous than thou; yea, be thou confounded alſo, and bear thy ſhame, in that thou haſt juſtified thy Siſters.* Let all places then whom God yet cauſeth to proſper, beware of thoſe ſins, for which they ſee Gods Judgements poured forth upon ſuch as are laid deſolate.

6. *Let all thoſe places that yet do proſper, not come ſhort of thoſe things that were pleaſing unto God in* London, *that is burnt with Fire.* As you ſhould avoid the ſins, ſo follow and imitate that which was good in this City: For if other places come behind *London* in reſpect of Duties, they may fear leſt they follow after it in ſome Judgement or other. Were there a believing, holy people in *London?* let the Inhabitants in other places be ſo too: Were there praying families in *London*, that ſet up God's Worſhip in their houſes, that did read the Scripture, ſung forth his praiſes, daily called upon his Name? let all the places about it, and the Cities remote from it, ſet upon the practice of the ſame duties: For if God hath

not turned unto me with her whole heart, but feignedly, saith the Lord.

Take heed that those that use Proverbs, use not this Proverb against you, saying, As is the Mother, so is the Daughter, *Ezek.* 16. 44. Take heed that ye be not found more wicked than the City that is punished: Multiply not your transgressions more than *London* hath done, that God may not find, and charge you to be greater sinners than your elder Sister, as God charged *Jerusalem* with greater sins than all her Sister Cities, *Ezek.* 16. 46. *And thy elder Sister is* Samaria, *she and her Daughters that dwell at thy left hand, and thy younger Sister, that dwelleth at thy right hand, is* Sodom *and her Daughters,* Vers. 47. *Yet hast thou not walked after their waies, nor done after their abominations; but as if that were a very little thing, thou wast corrupted more than they in all thy waies.* Vers. 48. *As I live, saith the Lord God,* Sodom *thy Sister hath not done, she, nor her Daughters, as thou hast done, thou and thy Daughters,* Vers. 51. *Neither hath* Samaria *committed half of thy sins, but thou hast multiplied thine abominations more than they, and hast justified thy Sisters in all thine abominations*

which

which thou hast done, Verſ. 52. *Thou alſo which haſt judged thy Siſters, bear thine own ſhame for thy ſins, that thou haſt committed more abominable than they: they are more righteous than thou; yea, be thou confounded alſo, and bear thy ſhame, in that thou haſt juſtified thy Siſters.* Let all places then whom God yet cauſeth to proſper, beware of thoſe ſins, for which they ſee Gods Judgements poured forth upon ſuch as are laid deſolate.

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hath h

hath done thus to a place wherein there were ſo many righteous perſons, and godly, religious families, what Judgements may the Lord in anger pour forth upon thoſe that are not ſo good, more wicked, more abominable in their vitious converſations?

7. *Let all that have been ſpared about the City, and all Cities and places throughout the Kingdom, be much and frequent in fervent prayer unto God for afflicted* London, *and for thoſe that ſuffered great loſſes by the Late lamentable Fire.* Pray that God would preſerve the remnant that is left; pray that God would ſanctifie theſe Afflictions to the afflicted; pray that God would yet reſtore to them their habitations as before. Follow herein the example of *Daniel*, in his prayer for *Jeruſalem*, *Dan.* 9. 16. *O Lord, according to all thy Righteouſneſs, I beſeech thee, let thine Anger, and thy Fury, be turned away from thy City* Jeruſalem, *thy holy mountain; becauſe for our ſins, and for the iniquities of our Fathers,* Jeruſalem *and thy people are become a reproach to all that are about us.* Verſ. 17. *Now therefore, O our God, hear the prayer of thy ſervant, and his ſupplications, and cauſe thy face to ſhine upon*

thy

thy Sanctuary that is deſolate, for the Lords ſake. Verſ. 18. *O my God, incline thine ear, and hear, open thine eyes, and behold our deſolations, and the City which is called by thy Name: for we do not preſent our ſupplications before thee for our Righteouſneſſes, but for thy great mercies.* Verſ. 19. *O Lord hear, O Lord forgive, O Lord hearken and do: defer not for thine own ſake, O my God: for thy City and thy People are called by thy Name.* Follow the example of holy *Nehemiah* in his prayers for the City of *Jeruſalem*, after the gates thereof were burnt with Fire; becauſe it is ſo worthy all mens imitations, and ſo ſuitable to our preſent condition, I will open it. *Neh.* 1. 1. — *As I was in* Shuſhan *the Palace, Verſ.* 2. *That* Hanani, *one of my Brethren came, he, and certain men of* Judah, *and I asked them concerning the Jews that had eſcaped, which were left of the Captivity, and concerning* Jeruſalem, *Verſ.* 3. *And they ſaid unto me, the remnant that are left of the Captivity there in the Province, are in great affliction and reproach: the wall of* Jeruſalem *alſo is broken down, and the gates thereof are burnt with Fire.* Verſ. 4. *And it came to paſs when I heard theſe words, that I ſate down and wept,*

and

and mourned certain daies, and fasted, and prayed before the Lord of Heaven, Vers. 5. *And said, O Lord God of Heaven, &c.* — In which Scripture is observable,

1. *Nehemiah*'s prosperity, he was in *Shushan* the Palace, which was the Kings Winter-house, and he was a favourite of the Persian Monarch, a place of honour and trust was committed to him. He was the Kings Cup-bearer, or the Kings Taster.

2. The meeting of *Nehemiah* with *Hananiah*, and certain men of *Judah* (who, as is probable, came with some special message in behalf of the people of God.)

3. *Nehemiah*'s earnest enquiry after the state of the people, and the City of *Jerusalem*, we should enquire after the state of Gods afflicted people; 1. To shew our love and pitty to them in their distress, whom we love, that be in affliction; we often enquire how they do, but it is a sign of want of love to, and hardness of heart against those that be in Affliction, not to enquire how it is with them. 2. That we might mourn with them in their troubles. 3. That we might know how to direct our

prayers

prayers more particularly unto God for them in their sorrows. 4. That we might be more helpful to them that be under affliction and want.

4. The Information that was given him of the state of the people, and of the City. 1. The people were in great affliction and reproach. 2. The wall of *Jerusalem* was broken down, and the gates thereof were burnt with Fire.

5. *Nehemiah*'s behaviour, the frame of his spirit, when he received these sad tidings concerning the people of God, and the City of *Jerusalem*. First, *He sate down*; an usual gesture of persons that are full of grief; it is an usual phrase, [I could sit down and cry] this gesture was used by people full of sorrow, *Job* 2. 13. *Jonah* 3. 6. *Lam.* 2. 10. *Ezek.* 26. 16. *Isa.* 47. 1. When such Cities are laid on heaps, and in ashes; those that are sensible of Gods displeasure, or grieved at the afflictions of his people, will lye in the dust. Secondly, He lamented the condition of the afflicted people; *He wept, He mourned.* Thirdly, The continuation of his trouble and sorrow:

ſorrow: He mourned *certain daies*: Such heavy ſtrokes of Gods diſpleaſure, ſhould make a deep and laſting impreſſion upon mens hearts. Fourthly, He *wept*, and *faſted*, and *prayed*; it was religious ſorrow that he was filled with; from all we might gather, that the time of Affliction upon the Church and people of God, a time of Judgement upon a famous City, is a ſpecial ſeaſon for ſolemn faſting and prayer: When Judgement is threatned and feared, it is uſeful, that they may be prevented; when felt and executed, that they may be removed and ſanctified, the ſufferers ſupported, their loſs compenſated; and this not only by thoſe that are actually under Affliction themſelves, but ſhould be done by ſuch as are in a proſperous condition, as *Nehemiah* was when he did ſo.

To move you to a frequent, ſerious, remembring of afflicted *London*, and the people that have deeply ſuffered by this late Judgement, I ſhall propound to you theſe following Motives.

1. *There are many of thoſe that have ſuffered*

ſuffered by the Fire in London, *for whom Jeſus Chriſt hath died; and will not you then ſo much as pray for them?* Chriſt hath ſhed drops of blood, and will not you drop a few, nay, many tears for them, that have had two ſuch years of ſore Affliction? were not many of them upon Chriſts heart, when he was upon the Croſs, and will you leave them out of your prayers, when you are upon your knees? do not you judge them for whom Chriſt endured ſo much, and ſuffered ſo much, fit perſons for your prayers? or will you forget them whom Jeſus Chriſt hath manifeſted ſuch love unto, by giving up himſelf a ſacrifice for them?

2. *You cannot omit praying for the afflicted people of God, that have ſuffered by the late Fire, without ſinning againſt God, and contracting guilt upon your ſelves, and yet will you not do it?* If you will not pray for them for their ſakes, to keep them from further ſufferings, yet pray for them for your own ſakes, to keep your ſelves from preſent ſinning, 1 *Sam.* 12. 23. *Moreover, as for me, God forbid that I ſhould ſin againſt the Lord, in ceaſing to pray for you:* ——

3. *The people of God in* London *are related*

related to all in the Nation fearing God, (yea, there is a relation among all that have real grace throughout the world) *and yet will not you pray for them?* They are members of the ſame body with your ſelves: they are children of the ſame Father; and fellow-ſervants with you to the ſame Maſter, and will you then forget them in your prayers, that are ſo near unto you? *Pſal.* 122. 8. *For my brethren and companions ſakes, I will now ſay, peace be within thee.*

4. *You have many in* London *that are related to you in the fleſh, and will you then leave them out of your prayers?* Are not there many in the City that bear relation to many through all the Counties in the Kingdom? have not you in the Countries many children in the City? many of you, brethren there? and can you hear of the diſpleaſure of the Lord againſt the place where they did dwell, and not entreat him for their ſakes, to turn away his Anger from it?

5. *The glory of God is much concerned in the condition of* London, *and his people therein, and yet will not you ſeek the Lord in their behalf?* When *London* lyes in aſhes, many

many enemies rejoyce, and reproach the Living God; and are apt to think the worse of the Reformed Religion, while the chief place that did profess it lyes in ruins; To stop the mouths of such *Rabshakehs*, pray for the restauration of it.

6. *Your own good is much concerned in the welfare of this afflicted City, and yet will you leave it out of your prayers?* Doth it not go the worse with all the Nation, when this City is under the heavy hand of God? Have not you in all Counties, Cities, Towns, found your trading worse, than when it was, in condition to take all your wares from off your hands, and furnish you with all sorts of commodities for your callings, when you returned from it to your Towns and dwellings? *Psal.* 122. 6. *Pray for the peace of* Jerusalem; *they shall prosper that love thee.*

7. London *hath been helpful unto many of your Towns and places, when breaches have been made upon them by Fire, by contributing to the rebuilding of them, and yet will not you return them this kindness, to pray for them that have shewed such compassion to you so many times?* And when you had

had Towns visited by the Plague, did they not readily contribute for the relief of many poor? and will you in the Countries forget *London* in her Affliction?

8. *If you will do any thing for the sufferers by the Fire in* London, *you can do no less; and if you study how you may do much for them, you can do no more than pray for them, and yet will you neglect it?* What will they do for an afflicted people, that will not pray for them? such would scarce give a penny to them, that will not make a prayer for them. If you would ask what is the chiefest thing we should now do for *London*, I would say, *pray for it:* if the second time you should ask, what shall we do for afflicted *London*, I would say, *pray for it:* if the third time, I would still say, *pray for it:* For what can you do more, than improve your interest in God for *London*, that is able to do any thing for his afflicted people there?

9. *Many of the sufferers by the late Fire, stand now in more need of all Gods peoples prayers throughout the Kingdom, than formerly, and yet will you deny them?* Many of them that before were well provided for, that had good houses, good revenues for a comfortable

comfortable maintenance for themselves and families, are now brought low: that have been in a capacity to give, now brought to a necessity to receive: And many of *London*'s Poor, that were carefully provided for in their several Parishes, finds a want of their former supplies: Can you think how, in many regards, they need your prayers, and yet refuse, or forget to present them unto God on their behalf?

10. *It may be your sins were helpful to kindle Gods Anger against* London, *and yet will not you shed some tears to quench it?* Why may not *London* fare the worse for the sins of the Countries? for God in punishing of *London*, hath also more or less punished most places, or some in many places through the Nation: many of the Countries that traded to *London*, suffered by the loss of their goods that were consumed in the Fire; and since, in the deadness of their trade. Many did depend upon *London*, and therefore were punished in *London*'s punishment: or if the sins that you your selves, that always lived in other places, Cities, Towns, have not helped forward *London*'s Afflictions, yet have not

many

many of you ſent up Children to the City, that have been ſinning and provoking God? and can you think you had Children that helped by their ſins to ruin *London*, and yet not pray unto the Lord for it in its Affliction?

11. *There is none can hinder you from praying for the afflicted City, how then will you anſwer it to the Lord, that you do neglect it?* You omit many other things, becauſe you are hindered by men; opportunities for ſome Ordinances being denied you; Maſters ſometimes hinder their Servants, and ungodly Parents their Children, from hearing the Word, receiving the Sacrament, but who can hinder you from praying for Gods ſuffering people? if you were in a priſon, yet you may pray for them; if baniſhed, yet you may pray for them; then, if you do not, it is becauſe you will not, and beware of that. *Jonah* in the Whales belly could pray; *Daniel* in the Den; *Joſeph* in the Dungeon; the three Children in the Furnace: Prayer is a work that cannot be obſtructed.

12. *You may pray for the afflicted people in the City, without any danger to your ſelves, and yet will you not do it?* Many duties you will not

not do, because it might expose you unto sufferings; but if you pray for those that have sustained losses by the Fire, who will harm you? who will hurt you? who will wrong you? Besides, you may go in secret, and pray for *London*'s suffering people, and what hazard do you run thereby? Behold, a duty which the Country may do for *London*, without detriment to themselves, and shall not the City be so far engaged to you? I hope better.

13. *To pray for the afflicted suffering people in* London, *is a duty which every one that feareth God, that hath the least dram of grace, is able to perform.* Persons of all callings, conditions, ranks, sex, may do this. Many of you cannot relieve them that are brought low, but you may pray for them, else you are very poor indeed in grace, as well as purse: few of you God calleth to preach to his people, but all to pray for them. It is a duty you are capable of, do not deny it.

14. *To pray sincerely for Gods afflicted people in the City, will be an evidence to your selves of the truth of your own grace, and yet will you forbear to do it?* A member cut off from the body, doth not sympathize when the body

body ſuffers; but the member that is knit and joyned to the reſt with nerves and ſinews, is ſoon ſenſible of any ſmart or pain that befalleth any part of the body: If your foot be trod upon, or your head wounded, your tongue preſently cryes out. Antipathy againſt Gods people proves a nullity of grace, but ſympathy evidenceth the reality of it. Two things will evidence your grace; *to mourn for wicked mens iniquity, and to pray for the Churches proſperity.* Cannot you feel your brethrens hard cords, through your own ſoft beds? cannot you be ſenſible of others adverſity, when your ſelves be in proſperity? The very Swine will ſeem to lament thoſe of their own kind, when they hear them cry; when the Butcher layes his knife to the throat of one, the reſt will run about him, in their way bemoaning its condition; and ſhall there be more pitty (ſuch as is) in Swine towards Swine, than in you towards your fellow-chriſtians? if God ſeeth this, he will be angry with you alſo.

Rebukes

Rebukes for SIN BY Universal Flames.

Isaiah 66. 15.

For behold, the Lord will come with Fire, and with his Chariots like a Whirlwind, to render his Anger with fury; and his rebukes with flames of Fire.

SECT. I.

THe third Interpretation that these words may bear, is of the personal coming of the Lord Jesus Christ at the dreadful day of the general Judgement; when he shall be revealed from Heaven in flames of Fire, resolved to take vengeance on all the

wicked, that know him not, and have not obeyed his Gospel: who will come in flames of love burning in his breast, towards his humble, believing, and obedient people; and in flames of anger sparkling out at his eyes, a fiery stream issuing from his mouth, and coming forth from before him, that shall make the stoutest sinner quake and tremble, the proudest heart to stoop before him; the hardest wretch that ever lived, to be filled with amazement and horrour; whose Throne shall be like the fiery flames, and his wheels as burning-fire: When thousand thousands of glorious, blessed, mighty Angels (which are his Chariots, *Psal.* 68. 17.) shall minister unto him, and ten thousand times ten thousand shall stand before him, all ready to execute his commands, in gathering the Saints from all parts of the world, and separating them from among the damned crew of cursed Reprobates, that shall be dragged before his Throne, to receive their dismal doom, to depart, and go into everlasting fire prepared for them, with the Devil and his Angels.

If the coming of the Lord be understood in this sense, then by the Fire (in the Text)

Text) is meant that dreadful, universal Conflagration of this world, and all things contained therein, when time shall be no more: And also, *that* Fire, and those Flames of Hell, which all the wicked of all Nations, and Languages, of all Times and Ages, from the Creation, to the Dissolution of the world, shall be cast into, and tormented with. These two will be the greatest Fires that ever we did see; the hottest Fires that ever mortal men (then made immortal) did ever feel. And because the Lord will rebuke the ungodly world for all their sins with the burning flames of both these scorching Fires, I should proceed to treat concerning both; I will begin first to speak of the general Conflagration, and burning of the World at the coming of our Lord, where

I shall { Lay down some Propositions concerning it. / Make some Application of it.

SECT. II.

Propoſition 1.

The Lord will come. Proved by Six Arguments. The time is unknown. Why he ſtaies ſo long. He will come ſuddenly, unexpectedly, graciouſly, gloriouſly, furiouſly.

THat *the Lord Jeſus Chriſt will certainly come at the end of the world, accompanied with moſt glorious attendants, in a moſt terrible manner to the wicked, to render his anger with fury, and openly ſhew his burning wrath againſt all ungodly men.* All this is contained in the Text: and I lay down this as preliminary to the reſt, becauſe his coming ſhall be introductory to the burning of the world: for the time when this world ſhall be all in flames ſhall be at his coming and appearance. And when the Apoſtle in the 2 *Pet.* 3. ſpeaketh of this dreadful fire that ſhall be kindled, which will cauſe a general diſſolution of all things, in his confutation of the ſcoffers in the latter days, he maketh mention of Chriſt's coming: they ſcoffed both at the doctrine of the conſummation of the world, in that they ſaid, *Since the fathers fell*

fell asleep, all things continue as they were from the beginning of the Creation; and at the coming of the Lord, in that they said, *Where is the promise of his coming?* Now the Apostle confutes the former, when he denyeth that all things are as they were, for the world that formerly was, perished, being overflowed with water; the latter, when he asserteth that the day of the Lord will come as a thief in the night, and proves the former by the latter: *in the which (day) the heavens shall pass away with a great noise, and the elements melt with fervent heat, the earth also and the works that are therein shall be burnt up.*

I will not treat of this at large, nor take in the doctrine of Christ's coming as a subject [now] to be insisted on, because I would proceed in my intended work; briefly take the proof hereof.

1. *God hath decreed the coming of his Son, and hath appointed the day*, therefore his coming is certain. What God hath absolutely willed, what he hath peremptorily determined, shall certainly come to pass; for who hath resisted his will? or who shall alter his mind, or hinder his purpose? where is the man that dare say, God's counsel shall not stand? and can

make good what he ſo doth ſay? But God hath decreed the coming of his Son at his appointed time, *Acts* 17. 31.

2. *Chriſt himſelf hath promiſed that he will come*, therefore, &c. Many when they leave their friends, promiſe to come again unto them, but do not mean it; or if they do, they cannot, for they may die; or if they live, may many ways be hindred. But Chriſt hath promiſed that he will come, and he meaned as he ſpake, for there was no guile in his mouth, and none can hinder him from the performance of his word. Joh. 14. 3. *And if I go and prepare a place for you, I will come again and receive you to my ſelf, that where I am, there ye may be alſo.*

3. *The holy Ghoſt, the ſpirit of truth, hath oftentimes aſſerted the coming of the Lord*: therefore, &c. The Spirit of God is an infallible Spirit; therefore what he declareth to be future is beyond all doubt. 1 Theſſ. 4. 16. *For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the Arch-angel, and with the trumpet of God.*

4. *The holy Angels of God, that never ſinned, have declared this from heaven with an audible voice, in the hearing of many witneſſes, that Chriſt will come again.* Therefore, &c.

The

The Angels that be now in glory, are spotless Angels, that cannot lie, that cannot sin, nor can have a purpose or intent to deceive the world; and these have made known the coming of the Lord: and there were many that were witnesses of their saying; Act. 1. 9. *And when he* [Christ] *had spoken these things, while they* [the Apostles] *beheld, he was taken up, and a cloud received him out of their sight.* 10. *And while they looked stedfastly toward heaven, as he went up, behold, two men* [two Angels in the shape of men, as *Gen.* 18. 2.] *stood by them in white apparel:* 11. *Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*

5. *Jesus Christ shall visibly judge the world.* Therefore, &c. The judiciary power belongs to all the Persons in the Trinity, the Father shall judge, and the Son shall judge, and the holy Ghost shall judge the world; but the execution and the visible management of it shall be done by Jesus Christ, God-man. Joh. 5. 27. *And hath given him authority to execute judgement also, because he is the Son of man.* And Christ shall do this

openly, in the sight of Angels, men and devils: *That every eye shall see him*, Rev. 1.7. And how shall this be, if he do not come again? if he still remain, where now he is, & should not descend, how should the judgement of the great day be visibly managed by Christ, the Lord of glory, the Judge of all.

6. *The people of God do look, and long, and wait for his appearance, and have a promise from God that he will apprear to them that look for him.* Therefore, &c. That the people of God do look, and long, and wait for, and do love the coming of the Lord, is evident from Tit. 2. 13. *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.* Phil. 3.20. *For our conversation is in heaven, from whence also we look for a Saviour, the Lord Jesus Christ.* 2 Tim. 4.8. — *and not to me only, but to all those that love his appearing.* The Saints under the Old Testament times looked for Christ's coming in the flesh, and he came; the Saints in the New Testament times look for his coming in glory, and he will surely come. Will he disappoint so many thousands of his dearest children? would he raise up such desires, and hopes, and expectations of his coming, if no such thing were future? are all these longings lost?

lost? are all their hopes and prayers in vain? or will he fail them when he hath promised them that look for him, that he will appear? Heb. 9. 28. —*and unto them that look for him shall he appear the second time, without sin, unto salvation.*

I shall not multiply more arguments to prove the certainty of the Lord's coming, only will gather up these in this one.

That which is absolutely decreed by God, promised by Christ, asserted by the holy Ghost, foretold by Angels, and is necessary to the visible judgement of the world at the last day, is hoped for, and looked for by all the Saints, whose hopes and expectations are grounded upon a promise of God to them, as hoping and expecting it shall certainly come to pass. But the coming of the Lord Jesus is decreed by God, promised by himself, asserted by the holy Ghost, fore-told by Angels, is necessary to his visible judging of the world, is hoped for and looked for by all the Saints. Therefore his coming is certainly future.

Five Positions concerning Christs coming.

1. *When this coming of Christ will be, is not known to men:* God hath hidden that

from Angels and men. Mar. 13. 32. *But of that day and that hour knoweth no man, no, not the Angels which are in heaven, neither the Son, but the Father*; By the uncertainty of the time, when this appearance of Christ will be, we should be provoked to watch, to pray, to prepare for his coming. As when a Master goes a journey, and gives every servant his work to do, while he comes again, his coming he promiseth, the time when he concealeth; but gives a strict charge that they loiter not in his absence, that their work be done before he come, or else his anger will be great against them: If these servants have any fear of, or love to their Master, they will mind their work while he is absent, and get it done against he comes. This is our case, our Lord is gone his journey, he hath given every man his talent, and his work to do, promiseth he will come again, the time when he hath concealed; hath strictly charged every man to improve his time, to mind his work, that it be done against the time that he will come to reckon with his servants. Wo be to that man that loseth his time, neglects his work, and hath it not done, when Christ shall come by death or to judgement: for God will then rebuke him

with

with flames of fire. If men had any fear of God, or love unto him, they would watch, prepare, get ready against he comes. Let the uncertainty of the time be a curb to our curiosity, and a spur unto our duty; what God hath kept hid from us, and is not our sin to be ignorant of, let us not search after; what God hath revealed to be our duty, (as it is to prepare for his coming) let us not neglect, if we do, it will be dangerous. *Luk.* 12. 45, 46. *Rev.* 3. 3.

2. *Though the Lord Jesus will surely come, yet he pleaseth to defer his coming for a while.* 1 Because the day that God hath decreed is not yet come, *Act.* 17. 31. the day is appointed. 1 *Tim.* 6. 14, 15. 2 Because his staying for a while is salvation to the Elect, he stays till they shall all be converted, till *every man* of them is effectually called. 2 *Pet.* 3. 15. God would not burn *Sodom* while *Lot* was in it, and he will not come to burn the world, till all his chosen are called and converted. 3 By his staying he gives wicked men a time and space to repent, and leaves all reprobates inexcusable, whom he shall find without repentance for their sin, and faith in him. Dost thou ask why the Lord

delays

delays his coming? I answer, By his patience to preach repentance unto thee, *Rom.* 2. 4. 4. By his staying he doth exercise his peoples graces. 1. He puts them upon praying for his coming. 2. He puts them to the trial of their patience in the afflictions they must bear until he come. 3. He exerciseth their hope they have of the glory that shall be revealed at his appearance. 4. He trieth their love; that though their Lord and Husband stay so long, yet they will keep their hearts for him, and not alienate their affections from him.

3. *Though the Lord Jesus defer his coming for a while, yet it is but for a while*: he will be quickly here. The Lord standeth before the door, Heb 10. 37. *For yet a little while, and he that shall come will come, and will not tarry.* Ὃτι μικρὸν ὅσον ὅσον: the Lord is not forgetful of his promise, nor unmindful of his people: nor doth he approve of the sins of the wicked, nor will he let them go unpunished. He is not slack, as some men count slackness: (if he were to come within a day, we should say he will quickly come. Why a thousand years with God is but as one day, and one day as a thousand years, 2 *Pet.* 3. 8. *Psal.* 90. 4.

30, 4. But his coming will be quickly. You had need hasten your work. *Jam.* 5. 8. *Phil.* 4. 5. *Rev.* 3. 11. and 22. 7, 12, 20. And though he should stay long, yet the wicked will find it soon enough, for they will not be ready for him; and then, Oh! what, is the Lord come already? is he come so soon? doth he make such haste? They will find it soon enough, when at his coming they shall be rebuked for their sins by flames of fire.

4. *When the Lord Jesus Christ shall come, he will come very suddenly*; very unexpectedly to most in the world. As in the days of *Noah*, the flood; and as in the days of *Lot*, the fire came unexpectedly, while they were jovial and secure: So will the coming of the Son of Man be. *Matth.* 24. 36, 37, 38, 39.

5. *When the Lord Jesus shall come, he will be very glorious, very gracious, very furious.* He will be *glorious* in himself, for he shall sit upon the throne, not lie in a manger; not ride upon an Ass, but upon the Clouds; not be spit upon, buffeted, pierced any more, but admired by all. He will be *gracious* to his people, for he will own them, he will love them, he will freely pardon them, and everlastingly save them.

them. He will be *furious* to the wicked, for he will not come then to call them to repentance, but to damn them that would not, that did not repent: he comes not then to offer them mercy, and peace, and pardon, but to burn them in flames of fire, that would not accept of mercy and pardon when it was offered to them. And this fury of the Lord against the wicked at his coming leads to the next Proposition.

SECT. III.

Proposition 2.

Shewing this world shall be burned.

WHen the Lord shall come, *there shall be a general conflagration of all things in this world.* There shall be a fire kindled that shall burn, not only a City, a Town, a Nation; but all the world at once shall be in flames. Oh what smoke will then ascend! Oh what heat will there then be! Was ever such fire seen? was ever such flames beheld? As the Lord destroyed the old world by water,

so

so he will burn up this world by fire: 2 Pet. 3. 6. *Whereby the old world that then was, being overflowed with water, perished.* 7. *But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men.* The heavens and the earth [τὸν οὐρανὸν καὶ τὴν] are laid up as a treasure, and [τηρεῖται τηρούμενοι] are kept unto fire: and the time when this great and general conflagration shall be, is the time and day when Christ shall come. 2 Pet. 3. 10. *But the day of the Lord will come as a thief in the night, ἐν ᾗ οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται, in which* [day of the Lord] *the heavens shall pass away with a great noise,* as is heard in a great and mighty tempest, in roaring storms, or great fall, or pouring out of many waters, or the noise of the Sea in its greatest commotions; or like the hissing of parchment riveled up with heat. A noise like the noise of rattling jumping Chariots. There was great noise in *London*'s fire, the tiles did fall with great noise, the houses fell with great noise; but all the noise in *London*'s flames was but like a whispering to the roaring of a Canon, or a mighty clap of thunder, if com-

compared with the noise with which the heavens and the earth shall pass away, when all the world is burning, all in flames: and *the elements shall melt with fervent heat*, στοιχεῖα καυσούμενα λυθήσονται, the elements, of which all bodily creatures do consist, *viz.* Fire, Air, Water, Earth, shall burn and perish, be loosed or dissolved; *The earth also and the works that are therein shall be burnt up*: whether they be works of Nature, which the earth bringeth forth out of it, or works of Art and Artificers, as Houses, Cities, &c. that this shall be the time when all this world shall be on fire, the Apostle expresseth again in the 12. verse, *Looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat*: δι' ἣν οὐρανοὶ πυρούμενοι. In which, or by which coming of the day of God, the heavens being inflamed by fire shall be dissolved; καὶ στοιχεῖα καυσούμενα τήκεται, *and the elements burning shall melt.* To this place may be referred all those Scriptures that speak of the Lord's coming to judgement in fire. Psal. 11. 6. *Upon the wicked he shall reign snares, fire* (especially at that day,) *and brimstone, and an horrible*

horrible tempest: this shall be the portion of their cup. Psal. 50. 3. *Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.* The wicked never were in such a storm, as they will be in, at that day. *Psal. 97. 3. A fire goeth before him, and burneth up his enemies round about.* Dan. 7. 9. 2 Thess. 1. 8.

SECT. IV.

Proposition 3.

The Time when this World shall be burned is unknown.

THough *this World shall all be burnt with fire, and shall be dissolved, yet the time, the moneth, the year in which this shall come to pass is not known* (nor can be known without divine Revelation) *by any Man upon Earth, or Angel in Heaven.* Bold have been the determinations of many men, fixing the year, wherein the World should be dissolved; many by the event are already proved to be false; that need no other confutation than this, that the World yet remains, for some hundred of years are past,

past, since the end of the World (according to some) should have been. I might reckon up variety of Opinions of men, who wantonly through vain curiosity have pryed into those things, which God will not have them know; but they are all groundless, for Scripture saith, *Mar.* 13. 32. *But of that day and that hour knoweth no man, no, not the Angels which are in Heaven, neither the Son* (as he is Man) *but the Father.* 33. *Take ye heed, watch and pray, for ye know not when the time is.* 35 — *For ye know not when the Master of the House cometh, at even, or at midnight, or at the cock-crowing, or in the morning.* Therefore, pray according as he hath commanded, rather than pry into that which he hath not revealed. Act. 1. 7. *It is not for you to know the times or the seasons, which the Father hath put in his own power:* And if it were not for the Apostles to know the times and seasons, I know not what reason those that pretend hereunto, have, why it is for them to know that which God would not reveal to his Apostles; nor what necessity there is, that we should know the time, more than the Apostles, nor what reason blinde man hath to boast of greater knowledge in this, than the

Angels

Angels in Heaven have. When in *Johns* Vision the Souls under the Altar cryed, *How long, O Lord, holy and true, dost thou not judge and avenge our blood, on them that dwell upon the Earth?* The answer to their Question was not by fixing and declaring to them the fixed, stated time, but it was said unto them, that *they should rest for a little season, until their fellow servants also and their brethren that should be killed as they were, should be fulfilled.* Rev. 6. 9, 10, 11.

As the Scripture in expres words teacheth the uncertainty of the time when the end of all things shall be, so it useth various metaphors to give men to understand, that they are, and must be ignorant hereof. And indeed to know our Ignorance is a great part of Learning, and to confess it, in things which God will have kept secret, is but ingenuous; and indeed it is no shame, for it is not properly Ignorance, because we are not bound to know it, but rather Nescience, we cannot know it: therefore this is set forth by the uncertain coming of a thief, 1 *Thes.* 5. 2. of the Master of the House that is gone a long Journey: who knows the hour he will return? *Luk.* 12. 39. *Mat.* 24. 43.

2 *Pet.*

2 *Pet.* 3. 10. by the coming of the pains of a Woman in travail, 1 *Thess.* 5. 3. by the sudden breaking forth of Lightning, *Mat.* 24. 27.

And the want of this Knowledge when this time will be, should awaken us from security, quicken us to duty, to watch and pray, and mortifie sin, *Mat.* 24. 42. *Mar.* 13. 33. to the end.

SECT. V.

Proposition 4. & 5.

THough the time of the end of this World is not known, yet there are many signs of the approaches thereof. Many things that must be done, many predictions and promises that must be fulfilled before the dissolution of all things: and when all things shall be accomplished, the time is near.

Proposition 5.

Signs remotely antecedent to the burning of the World.

THose things that were foretold should come to pass before the end of all things, *were either such as were more remote,*

mote, or such as were nearer to the dissolution of the World: Those that were more remote are past, and are already fulfilled and accomplished, as

1. *The destruction of Jerusalem*, Mat. 24. 1, 2, 3.

2. *A general Apostacy and defection from the Truth*, 2 Thess. 2. 3. *Let no man deceive you by any means: for that day shall not come, except there come a falling away first* – and this is fulfilled at least in part by the innumerable persons that have fallen from the Truths of the Gospel by adhering to the Pope.

3. *The Revelation of Antichrist.* 2 Thess. 2. 3. *Let no man deceive you by any means; for that day shall not come, except there come first a falling away, and that Man of sin be revealed, the Son of perdition.* That the Pope of *Rome* is revealed to be that Antichrist is so clear, that some have said, they are as sure that the Pope is Antichrist, as that God is in Heaven, or that Christ is the true *Messias* that was promised of old unto the Fathers. But if it admit not of that degree of certainty, yet it is clearly manifest from the Scripture.

4. *The barbarous and cruel persecution of the People and Church of God by Antichrist,*

christ, which by Divines is placed among the signs that are past; not that Antichrist shall raise no more persecution against the Church for the time to come, but that this by him hath been done in so bloody and barbarous a manner, that his former cruelty to the Church of God cannot be exceeded.

5. *The signs that shall precede the end of the World, that have been, and some for the present are*, Christ speaketh of, Mat. 24. 3.— *The Disciples came unto him privately, saying, tell us, When shall these things be? and what shall be the sign of thy coming, and of the end of the World? 4. And Jesus answered and said unto them, take heed that no man deceive you. 5. For many shall come in my Name, saying, I am Christ, and shall deceive many. 6. And ye shall hear of wars and rumours of wars, see that ye be not troubled: for all these things must come to pass, but the end is not yet. 7. For Nation shall rise against Nation, and Kingdom against Kingdom; and there shall be Famines and Pestilences, and Earthquakes in divers places. 8. All these are the beginning of sorrows. 9. Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all Nations for my Names sake*, &c.

SECT.

SECT. VI.

Proving that Rome *shall be burned before the general conflagration of the World.*

Proposition 6.

THE signs of the end of the World that are *yet* to come, *are such that shall be more remote, and some that shall be more immediately before the general burning of the World.* Those that shall go immediately before the end of the World, and the kindling of this universal Fire, I reserve for another place, when I shall speak of the terrour of the wicked at this day, in the application.

The signs yet to come that are more remote from the end of the World, from the sure Word of God we learn to be these.

1. *Before this general conflagration there shall be the burning of* Rome, *the seat of Antichrist.* *London* was not particularly expressly threatned to be destroyed with fire, and yet this Judgement in so great part hath fallen upon it, therefore surely *Rome* that is many times more wicked, and particularly threatned with fire, shall thereby be destroyed; for *Rome* shall pass away rather

rather than any tittle of Gods Word shall fail: But we have some Lines in the Word of God, that *Rome* shall be burnt with fire. Concerning *Babylon* it is propheeyed. *Rev.* 18. 2. *Babylon the great is fallen, is fallen*— two things set forth the certainty of *Babylons* ruine. 1. The present time put for the future, to shew it to be as sure, as if it were already done. 2. The duplication of the threatning, *it is fallen, it is fallen. Pharaohs* dream was doubled to shew the certainty of his dream. 6. *Reward her as she hath rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double*— 8. *Therefore shall her Plagues come in one day, death, and mourning, and famine; and she shall be utterly burnt with fire; for strong is the Lord God who judgeth her.* 9. *And the Kings of the Earth, who have committed fornication, and lived deliciously with her, shall bewail her and lament for her, when they shall see the smoak of her burning.* 10. *Standing afar off for the fear of her torments, saying, Alas, alas, that great City Babylon, that mighty City, for in one hour is thy Judgement come.* 18. *And cryed when they saw the smoak of her burning, saying, what City is like unto this great City?*

§. 1. By

§. 1. By *Babylon* we must not, we cannot understand old *Babylon* in *Chaldea*, 1. Because that the *Babylon* which is here spoken of, in *Johns* time reigned over the Kings of the Earth, *Rev.* 17. 18. which then was not true of the Old *Babylon*, but of *Rome*. 2. Because Gods people are called to come forth from this *Babylon*, and to separate themselves from them. *Rev.* 18. 4. But the people of God long before were not in the old *Babylon*.

§. 2. By *Babylon* here threatned to be burned with fire is meant *Rome* the seat of Antichrist. From the *Topography* of it, the description of its scituation, to be upon seven Hills. *Rev.* 17. 9. *And here is the mind which hath wisdom, the seven Heads are seven Mountains, on which the Woman sitteth.* And it is usual with the Heathen Poets to describe *Rome* by this Periphrasis.

§. 3. When it is apparent that by *Babylon* is meant *Rome*, the Papists would have it to be understood of *Rome* Heathen, not of *Rome* Christian: This cannot be. 1. Because St. *John* speaks of *Rome* as it is considered the seat of Antichrist: *the mother of Harlots*, Rev. 17. 5. But *Rome* Heathen, was not the seat of Antichrist,

Ergo: 2. *Rome* Heathen, is not meant that it ſhould be deſtroyed in the latter dayes, for that hath ceaſed long ſince. 3. That *Rome* is underſtood that makes merchandize of mens Souls, *Rev.* 18. 13. But that is true of *Rome* Papal not Heatheniſh. 4. That *Rome* is to be underſtood out of which the People of God are commanded to depart, and from which to ſeparate themſelves, *Rev.* 18.4. But that is not meant of *Rome* Heatheniſh, which ceaſed long ſince: Neither while it was ſuch, did the People of God look upon themſelves at that time by this Precept obliged to leave *Rome* in the hotteſt perſecutions of the Heathens: therefore it is *Rome Papal.*

§. 4. When it cannot be defended that by *Rome* is meant *Rome* Heatheniſh of old, ſome Popiſh Writers, to evade the arguments from the Word of God againſt *Rome* Papal; ſay, that towards the end of the World, the Pope and his holy ones ſhall be ſhaken off. (*Amen*, the ſooner, the better) and *Rome* ſhall return to her Heatheniſh Idolatry, and be abominably wicked, a ſink of ſin, and then ſhall be deſtroyed. This cannot be, 1. Becauſe there is no mention in the Scripture of *Rome* turning from

from Popish Idolatry to Heathenish. 2. If it should, it is impossible there should be more wickedness, and vileness, and sin, more execrable abominable practices committed in it than is now in *Rome* Papal. 3. Because the destruction of *Rome* is threatned, as it is the seat of Antichrist: But Antichrists seat is not among Pagans, but those that profess themselves a Christian Church, as one that sitteth in the Temple of God, 2 *Thess.* 2. 4. 4. It is spoken of that *Rome*, that filleth the Nations of the earth with the cup of her fornication; if therefore it be meant of *Rome*, that a little before the end of the world shall turn to Paganism, the Nations of the earth also, the greater part of the Christian world, shall return to Paganism: of which there is no proof in Scripture,

§. 5. The burning then of *Rome* is a certain judgment that God hath decreed, threatned, shall befall it, and the people of God have a sure word of prophecy, and promise to bottom their hopes, expectations, faith and prayers upon. And though it hath pleased God in his providence, to bring to pass the burning of so great a part of *London*, while *Rome* flourisheth, and that in —66, a year so much spoken

of; yet it appears that *Rome* is the *Babylon*, from the word of God, and not *London*: which also I hope will further appear by its timely being raised out of the dust; for *Babylon* when it falls shall rise no more. Therefore let not Papists harden themselves by this Providence in their false Religion, nor the Protestants thereby stumble at the true, which they have received, and is according to the Scripture.

2. Before this general conflagration there shall be *the conversion of the Jews*; though now their hearts are hardned, and their eyes are blind, the vail being yet upon their understandings, and the Blood of Christ, and their own desired curse lieth upon them to this day; and they are scattered throughout all Nations; yet before the end of the world they shall be a glorious people, embracing the Gospel of Christ, *Rom.* 11. 25.

3. Before this general conflagration there shall be the destruction of the *Turkish* Empire, to which Divines refer the Prophecy of the ruine of *Gog* and *Magog*, *Rev.* 20, 8, 9.

4. Before this general conflagration there will be a sending of the Gospel into all Nations, *Matth.* 24. 14. *And this Gospel*

spel of the Kingdom shall be preached in all the world, for a witness unto all Nations, and then shall the end come. What other signs shall be I here omit.

SECT. VII.

Proposition 7. & 8.

CConcerning the general burning of the world, the manner and circumstances of it, there are some things *sure and certain*, some things *probable and disputable*, many things *obscure and uncertain*. Where the Scripture is clear and plain, it is safe to follow; where it is dark and obscure, it is safe to consider; where it is silent, it is best for us to say nothing.

Proposition 8.

The Godly shall not be hurt by the burning of the World.

THe holy Angels and the Saints of God *shall not be harmed by this fire that shall be kindled throughout the world at the*

coming of the Lord, but the devils and all the ungodly shall be tormented with this fire, or shall go from this into a greater fiercer fire. God will take care of his people in this general conflagration, that they shall not be scorched, nor singed therewith. Which may be proved by these Arguments.

1. Because the bodies of the righteous shall be raised *incorruptible, impassible, spiritual, glorious* bodies; they shall then have bodies no more subject unto pain, or smart, or grief. 1 *Cor.* 15. 43. 44.

2. Those that are found alive shall be changed in a moment, that their bodies shall have the same properties as those that are raised from the dead; and shall be caught up to meet the Lord in the air. 1 Thess. 4. 17. *Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.* Christ and they shall meet, but never part. 1 Cor. 15. 51. *Behold, I shew you a mystery, we shall not all sleep,* (i. e. die) *but we shall all be changed.* 52 *In a moment, in the twinkling of an eye, at the last trump;* (*for the trumpet shall sound*) *and the dead shall be raised incorruptible, and we shall*

be changed. 53. *For this corruptible must put on incorruption. and this mortal must put on immortality.* Then neither those that are raised out of their graves, nor those that shall be found alive, shall be in the least dammaged in this dreadful burning of the world.

3. All their sins shall be perfectly pardoned, and they themselves perfectly sanctified; no guilt remaining for which they should be punished, no filth remaining from which they should then be purged.

4. All the righteous shall then be raised unto glory and joy, and not to pain or shame, they shall then be perfectly and compleatly happy, which they could not be if they were then to suffer in that fire. The happiness of the Saints at Christ's coming excludeth all things that hinders the fulness of it.

5. They may, they ought to lift up their heads with joy at the fore-thoughts of Christ's coming, Luk. 21. 28. *And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.* But if they were to be burned or scorched in this fire, they may hang down their heads, and be filled with fear

at the fore-thoughts thereof. And Believers are *great* with expectation of the happiness of that day, groaning in themselves till they are possessed of it. Ro.8. 23. *And not only they, but our selves also, which have the first fruits of the Spirit, even we our selves groan within our selves, waiting for the adoption, to wit, the redemption of our bodies*, viz. from corruption, vanity, and all afflictions: but if they were to suffer by that fire, they may groan and sigh within themselves, when they think of the certainty and the nearness of that day.

It would have been some ground of comfort to a person, in the time of the dreadful fire in *London*, if he could have been assured that the consuming flames should not have reached his house and goods, by which others were turned into ashes. But it is greater ground of solid comfort to a Believer, to consider, that when all this world shall be burnt with fire, he shall be put to no pain therein, nor receive any detriment thereby, what ever may be the fears and horrours that ungodly men might be filled with at the sight thereof; who are like to be scorched, and burn, and fry in these universal flames, especially if there be any distance between their Judge-

ment,

ment, Sentence and Execution; or if their ſuffering by theſe flames may be ſaid to be part of the execution of God's wrath upon them: if not, they ſhall be driven into a fire more hot, more dreadful and tormenting, that if they ſhould eſcape this, it would be no eaſe nor comfort to them to depart into a worſe.

SECT. VIII.

Propoſition 9.

Its probable that the world ſhall not be burned, till men are judged.

IT is probable that the burning of the world ſhall follow after the proceſs of the laſt Judgment, and not go before it. *Aquinas*, p. 3. ſup. q. 74. art. 7. is of opinion, that this general conflagration of the world by fire, ſhall precede the judgement, as it refers to the purifying of the world, but as to the act of that fire, in which the wicked ſhall be involved, the judgement ſhall be before the conflagration. The Jeſuits are of the ſame mind, and do either infer from thence the doctrine of their Purgatory, conceiving that this fire ſhall burn the wicked,

purifie the good, but not deſtroy them; or do raiſe this opinion from under the aſhes of their ſuppoſed Purgatory fire, and fetch fire from the one to kindle the other; but it ſeemeth probable that the Judgment ſhall be firſt, and the burning of the world afterwards. So *Ames*, *Ignis purgando & innovando mundo deſtinatus, non antecedet judicium, ſed ſequetur.* Med. Tb. 201. That the world ſhall not be burnt before the general Judgment, might be inferr'd from ſeveral paſſages in the Scripture.

1. If the Angels ſhall gather the Elect from the four winds, or quarters of the world, to preſent them before the Judgment-ſeat of Chriſt, then the four parts of the world do yet remain, while Chriſt is ſitting to judge the world: But the Angels ſhall gather all the Elect from the four quarters of the world, to preſent them before the Judgment-ſeat of Chriſt: Therefore, &c. Matth. 24. 31. *And he ſhall ſend his Angels with a great ſound of a trumpet, and they ſhall gather together his Elect from the four winds, from one end of heaven to the other:* and this is after Chriſt's coming in the clouds, ver. 30. Mar. 13. 26, 27.

2. If the ſeparation between the righ-

teous,

teous and the wicked ſhall be at the end of the world, then the world by fire ſhall not have an end before the Judicial Proceſs; for Chriſt comes before the ſeparation is made between the good and bad: and the ſeparation is before this world doth end. But the ſeparation between the righteous and the wicked ſhall be made at the end of the world: Therefore, &c. *Matth.* 13. 39, 40, 49.

3. If the righteous after Chriſt's coming, and at the general Judgment, ſhall be caught up into the air, then the general conflagration ſhall not be till after Chriſt's coming, nor before the Judicial Proceſs; for then the air ſhall yet remain, and till after Chriſt's coming and proceedings in Judgment, ſhall not be conſumed. But the righteous after Chriſt's coming, and at the general Judgment, ſhall be caught up into the air: Therefore, &c. 1 Theſſ. 4. 16. *For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the Archangel, and with the trumpet of God; and the dead in Chriſt ſhall riſe firſt.* 17. *Then we which are alive and remain ſhall be caught up together with them in the clouds, to meet the Lord in the air: and ſo ſhall we be for ever with the Lord.*

From

From this Scripture we have these evident conclusions.

1. That the Lord's descending from heaven is in priority of time before the resurrection of those that are dead in Christ; for he shall descend from heaven, and then the dead in Christ shall rise first.

2. That the resurrection of the dead in Christ is, in priority of time, before the taking up of them that shall be found alive at the general Judgement: for he saith, *Then the dead in Christ shall rise first*; *then* [after that] *we which are alive and remain shall be caught up.* Not only (if that be true) that the dead in Christ shall rise before the wicked, but they that were dead in Christ, shall rise before those that were in Christ, then living, should be caught up.

3. That the taking up of those that were dead in Christ, when raised, and the taking up of those that shall be found alive, shall be *simul tempore*, both at the same time. *Then we which are alive and remain shall be caught up* [together with them] *in the clouds.*

4. That the taking up of those that are raised from the dead, and those that are found alive, shall be in priority of time before

before the destruction of the Clouds and of the Air: For they shall all be caught up in the Clouds, to meet the Lord in the Air. The Clouds and Air then yet remain, and are not consumed by the general Conflagration that is to be.

From all which I gather this argument.

If Christ shall first come, and the dead in Christ shall first be raised, and those that are found alive in Christ shall first be judged and absolved, and first caught up in the Clouds to meet the Lord in the Air, before the Clouds and Air are consumed, then the general Judgement shall be before the general Conflagration, and the destruction of all things thereby: For how else should they be caught up in the clouds and in the air, after so many proceedings in the Judgement day, if the clouds and air before this Judgement should be burnt up with Fire. But the first is true, therefore the latter.

4. If the throne shall be constituted, and the Judge sit down thereon, and the great and small shall stand before him, and the Books be opened, and the dead be judged out of those things which are written in the Books according to their works, before the Earth and the Heavens flee away,

away, then the conflagration ſhall not be before the Judicial Proceſs; but the former is true; therefore, &c. *Rev.* 20. 11. *And I ſaw a great white throne, and him that ſate on it, from whoſe face the Earth and the Heaven fled away, and there was no place found for them.* Here is the Throne, and the Judge upon it, before the Earth and Heaven flee away; and though there is mention made of the fleeing away of the Heaven and the Earth, and afterwards the dead are ſaid to ſtand before the Judge, yet this doth not contradict the truth in queſtion. 1. Becauſe in the *Revelations* it is uſual ſometimes to give priority of place to the words, that ſhall not have priority in execution, as *Rev.* 6. 14. *And the Heaven departed as a Scroul when it is rolled together, and every mountain and Iſland were moved out of their places.* 15. *And the Kings of the Earth, and the great men, and the rich men, and the chief Captains, and the mighty men; and every Bondman, and every Freeman hid themſelves in the dens, and in the rocks of the Mountains;* 16. *and ſaid to the mountains and rocks, fall on us, and hide us from the face of him, that ſitteth on the throne, and from the wrath of the Lamb.* But if the Heavens were departed,

and

and the Mountains removed, first, because first expressed, How could these rich and great sinners hide themselves therein, and why when the Judge was sitting upon the throne, should they call to the Rocks and Mountains to fall upon them, if before this they were burnt up. 2. Because after, it is said the Earth and the Heaven fled away, the small and great were seen standing before God; they stood, upon what? either upon the Earth that now is, or upon the New Earth that some conceive shall be after this, or were born up in the Air: Not in the Air, for we read not that the wicked shall be caught up in the Air; but those that are said to stand before God, are small and great; good and bad, because, they were those that were judged out of the Books, which are the wicked as well as the righteous: and express mention is made of those whose Names were not written in the Book of Life, *ver.* 15. not upon the New Earth, for those that are of that opinion, that there shall be a New Heaven, and a New Earth created by God, do consent that it shall be after the Judgement, and the promulgation of the sentence upon good and bad, therefore the place on which the great and small

shall

ſhall ſtand before God, when the Books are opened, ſhall be the Earth that now is, and conſequently ſhall not be burnt up, nor be removed before the Judicial proceſs at that day.

SECT. IX.

Propoſition 10.

It is probable, that the wicked after Judgement ſhall ſee this World in Flames, and ſuffer in it.

IT *is probable that the burning of the World ſhall be before the wicked are actually thruſt down to Hell, or the righteous go into the actual poſſeſſion of Heaven:* and indeed, if it be before the firſt, it muſt be before the latter, becauſe the Tares ſhall be firſt bundled to be burnt, and go away into everlaſting torments, and then the righteous ſhall go into Life Eternal. Neither ſhall this fire be to the hurt or prejudice of the righteous, becauſe their bodies ſhall then be impaſſible, not ſubject to pain: For if God preſerved the three Children from the flames of the fiery Furnace, when they were in the midſt of it, by divine

vine power ſuſpending the act of the fire upon their bodies, much more may we conceive that the bodies of the Saints, when immortall, impaſſible, not combuſtible, but glorious, ſhall be altogether free from hurt by this general Conflagration: or God (as ſome think) may ſeparate between the light of that fire by which the World ſhall be burnt, and the power of burning; as in the fiery Furnace, and in the fire in the Buſh that *Moſes* ſaw, there was light, but the Buſh not conſumed. And the light of this fire may be for the greater brightneſs and glory of the Saints, who have been inflamed with an holy zeal for the glory of God, as *Elijah* went up to Heaven in a Chariot of fire, and with Horſes of fire. But the heat of this fire ſhall be tormenting to the wicked, it may be, before they paſs into Hell-fire; and it ſhall increaſe their miſery, and add vexation to their hearts, and add to their puniſhment to ſee thoſe places wherein they have ſinned, to be in flames; thoſe houſes where they did dwell (as ſome of the houſes of ſome of them will then be ſtanding) and ſin, and thoſe things which they had laboured for, and loved inordinately, and ſet their hearts upon, and damn'd themſelves

to

to get, shall be burnt up, and they then behold them in flames of fire.

SECT. X.

Proposition 11.

What is certain shall not perish by the burning of the World, and what is disputable.

THE effect of this general conflagration, shall be either, *the total destruction, annihilation of all this World, or, for the purifying of it.* I put this down dubiously, not determining that great question, concerning the New Heavens and the New Earth, whether this shall be destroyed κατ' οὐσίαν, as to the substance, essence of it, or shall be changed only κατὰ ποιότητας, in respect of the qualities of it. There are different thoughts among Divines concerning this; but I shall not meddle with it, because my purpose is rather to improve what is clear from the Scripture, than to trouble any with what is more obscure: But this is agreed upon, that there shall be this effect of this general fire, that the substance and essence of the World shall wholly perish and be annihilated; or, that only the qualities thereof shall perish,

and

and be changed, and the substance and essence remain: though which of these two shall be, is not agreed upon. If the former, then the New Earth will be created by God, according to some; if the latter, the Earth that is now will be renewed, according to others. Take it in the words of Scripture, 2 *Pet.* 3. 10, 12.—*The Heavens being on fire shall be dissolved, and the Elements shall melt with fervent heat.* 13. *Nevertheless we according to his promise look for New Heavens, and a New Earth, wherein dwelleth righteousness:* this Promise is in *Isa.* 65. 17. *For, Behold, I create New Heavens, and a New Earth; and the former shall not be remembred, nor come into minde.* And 66. 22. *For as the New Heavens and the New Earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your Name remain.* Rev. 21. 1. *And I saw a New Heaven and a New Earth; for the first Heaven and the first Earth were passed away, and there was no more Sea.* But these following things are certain.

1. It is certain, that the same nature in all Angels both bad and good, the same numerical, identical essence shall remain; for they are spiritual, immortal substances and

and ſhall not ceaſe to be, nor have their ſubſtance changed.

2. It is certain alſo, that all men both good and bad that have lived from the Creation of the World, at the end thereof ſhall be raiſed again, and have the ſame numerical bodies, the ſame ſouls, united together to conſtitute the ſame Identical perſons that they were before their death; and they ſhall not be changed by this fire, or any other means, nor by God himſelf, ſo as not to have the very ſame bodies, ſouls, that in this World they had: This is manifeſt from Scripture.

3. It is certain, that the Empyreal Heaven, the ſeat and place of the bleſſed ſhall remain, and ſhall not periſh nor undergo a ſubſtantial change. 1. Becauſe it is called our houſe, eternal in the Heavens, 2 *Cor.* 5. 1. 2. Becauſe all the Saints of of God are then to enter upon the poſſeſſion of it, *Mat.* 25. 34. 3. This is the place where the Saints and Angels ſhall alwayes behold the glory of God and the face of Jeſus Chriſt, *Matth.* 18. 10. *Job.* 17. 24. 4. This is the place where they ſhall have their Crown that never fadeth, 1 *Pet.* 1. 4, 5.

SECT.

SECT. XI.

Proposition 12.

Checking curious Enquiries concerning things uncertain about the burning of the World.

IT is safer for men to prepare themselves for the coming of the Lord, that they may not be scorched by this fire, by doing what God hath revealed in his Word, than to please their curiosity in inquiring into such things concerning this generall fire, which God hath not made known to the Sons of men: and to believe what God hath spoken concerning it, and tremble; though we cannot answer all cavils and scoffers that make a mock of the destruction of this World by fire, such scoffers the Apostle told would be, 2 *Pet.* 3. 3, 4.

Many things we must profess our selves to be Ignorant of, at leastwise but to have a conjecture, not a certain knowledge of, and it is not necessary that we should.

Its uncertain what is the { Nature / Original / Duration } of this Fire.

Whether

Whether it be of the same nature with elementary fire, How it shall be kindled, or how long it shall burn, some will say, but none can tell.

1. Some adventure to say, it shall be fire of the same nature and kinde with the elementary fire: 1. Because God hath ceased from the creation of new Species. 2. Because the dissolution of the World may be effected by Elementary Fire; *at natura agit per pauciora.* 3. The Water that destroyed the old World was of the same nature and kinde as other water. 4. Because the Scripture mentioneth fire absolutely, without any expression setting forth Fire of another kinde than Elementary Fire.

Others think, it will be new and præternatural fire, distinct in kinde from other fire: 1. Because it shall be from a supernatural Cause, the mighty power of God then acting in an extraordinary manner. 2. Because of the things that it shall consume, the Earth, and Air, and Sea, and all things, but Angels and Men. 3. Because Elementary Fire turneth combuttible matter into ashes, but this general fire, (according to some) shall turn all these things into nothing.

2. Con-

2. Concerning the kindling, or original of this Fire by which the World shall be burnt, various persons have spoken variously, but all uncertainly: Whether it shall be kindled by the Lords causing the Element of Fire to descend; or by the ardent beams of the Sun collected in the Clouds in the middle Region of the Air, as in a glass; or by violent tempests, and frequent wonderfull Lightnings, together with the joynt influences of the Heavenly Bodies; or by a wonderfull eruption of Fire, out of the Caverns of the Earth, which some say, is included and shut up therein; or by a sudden concourse of all natural causes available for the production of Fire; or whether the Lord shall rain this Fire from Heaven upon the World, as once he did upon *Sodom* and *Gomorrah*; or any other way; when the Lord in wisdom hath concealed it, Christian sobriety forbids a curious enquiry into it: Sure we are it shall be, a great and dreadfull burning it will be, whatever be the beginning of it.

3. Concerning the duration of the general Conflagration nothing is spoken in the Scripture; it shall burn so long, till the Earth and all the works therein shall be

be consumed; but what space this shall require, how soon, how long it will be in effecting, what the counsel of God hath certainly determined, he hath kept secret to himself: And therefore leaving those things that are uncertain, and less profitable, I shall endeavour to draw some Corollaries from the Doctrine, shew the dreadfull state of the wicked then, and propound some duties belonging unto us, that do arise from the burning of the World, which are certain, and more usefull.

SECT. XII.

Corollary 1.

Proving the certain dissolution of this World.

IF there shall be such a general Conflagration, whereby the Heavens and the Earth, and all the works therein shall be burnt up, *then this World is not eternal:* But as it had a beginning by Creation, so it shall have an end by this fiery dissolution of it. Those that thought the World was from eternity, and would abide to all eternity, in both respects were quite mistaken; and though this be granted usually,

usually, That men must die, and the World must have an end, yet most men live such wicked sensual Lives, and set their hearts so much upon the World, as if they should never dye, and the World should never have an end; that do so far minde the things that are below, and in this life; and so far neglect the things above, and of the Life to come, as if the things that are above were but toyes and trifles, or were not at all; and this present Life should alwayes last, or if it should not, as if there were no other after this. Be perswaded then, that this World shall be dissolved, and work this truth upon your hearts, till you finde and feel its influence upon your hearts and lives. Be convinced of the certainty of the Worlds dissolution by these arguments, taken

From
- The Word of God.
- The Attributes of God.
- The destruction of the old World.
- The Creatures groans.
- The testimony of some Heathens.

SECT. XIII.

Containing the first argument for the worlds dissolution.

THe Word of God asserts the destruction of this world, in expressions

of { the dissolution of the whole. / a particular enumeration of its parts.

Many Scriptures occur, declaring the dissolution of the whole world. Matth. 13. 39. — the harvest is the end of the world — 40 — *So shall it be in the end of this world.* 49. *So shall it be at the end of the world* — Matth. 24. 3. — *What be the signs of thy coming, and of the end of the world?* and 28. — *And lo, I am with you alway, even to the end of the world,* 1 Pet. 4. 7. *But the end of all things is at hand* —— 2 Pet. 3. 10, 12. Isa. 34. 4. *And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroul, and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree.* Rev. 6. 13, 14.

Many

Many places occur, containing a particular enumeration of the parts of the world, which shall pass away: and if all the parts shall be destroyed, the whole cannot remain. Matth. 24. 35. *Heaven and earth shall pass away, but my words shall not pass away.* Mar. 13. 31. Luc. 21. 33. The Sun and Moon, Matth. 24. 29, 30. Mar. 13. 24. Psal. 72. 7. *In his days shall the righteous flourish, and abundance of peace so long as the Moon endureth.* Heb. is עַד בְּלִי יָרֵחַ till there be no Moon. The hills and mountains, Psal. 97. 5. Rev. 6. 14. The heaven, the earth, and the sea. Rev. 21 1. —*For the first heaven and the first earth were passed away, and there was no more sea.* So great shall this burning be, so hot and fierce, that the whole Ocean cannot quench it, but it shall lick up the sea; as the fire that came down from heaven at *Elijah*'s prayers, licked up the waters that were in the trench about the Altar, and consumed the wood, and the stones, and the dust: 1 *King.* 18. 38. So this fire at the end of the world shall not only consume the woods, the cities, the earth, but the sea also shall be licked up by it. The earth and the heavens, Ps. 102, 26. *they* [i.e. the earth and the heavens 25.] *shall perish, but thou shalt*

endure, yea, all of them ſhall wax old like a garment— In which Scripture is obſervable,

Firſt, The *ſubject* that is ſpoken of, the earth, the heavens; with a note of univerſality, כֻּלָּם *all of them*, including as well the æthereal as the aereal heavens.

Secondly, The *predicate*, what is ſpoken of the ſubject; the holy Ghoſt uſeth three words, all ſetting forth the ends of heavens and earth. 1. אָבַד which ſignifieth the utter deſtruction of a thing. From whence the devil, that draweth men to utter deſtruction, is called *Abaddon*. Rev. 9. 11. *And they had a King over them, which is the angel of the bottomleſs pit, whoſe name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon*: both words in both languages ſignifies a deſtroyer. 2. בָּלָה which ſignifieth to wear out a thing with long and continued uſe; as when a garment wears and waxeth old, it is caſt off and thrown aſide. 3. חָלַף this word ſignifieth a change of ſtate, when any thing is changed from one ſtate to another; or of place, when any one paſſeth from one place to another; ſometimes to renew, ſometimes to corrupt, remove, deſtroy, take away.

Thirdly,

Thirdly, The *opposition* made betwixt the duration of God, and of the earth and heavens; *They shall perish, but thou shalt remain*, &c. The Eternity of God is opposed to the passing away of this present world. From all which Scriptures we may conclude concerning the earth, and all the Cities, Castles, Towers, and all the things contained therein, as Christ did of the Temple. Matth. 24. 1. *And Jesus went out and departed thence from the Temple, and his Disciples came to him for to shew him the buildings of the Temple.* 2. *And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down.* When you walk to view your lands, your houses; when you see at any time curious well framed buildings, of an excellent devised model; think with your selves, the day is coming when all these must be burnt up, and not one stone left upon another, that shall not be thrown down and destroyed.

SECT. XIV.

Containing the second Argument for the worlds dissolution.

2. THe certainty of the dissolution of this world by fire is manifestly proved by Arguments taken from God: for as the Perfections that be in God are sufficient reasons, why we should believe that he gave this world its being at first, and produced it out of Nothing, so the perfections there be in God are sufficient reasons why we should believe that he will put an end unto it.

And these are the
- *Immutability of his will.*
- *Infiniteness of his power.*
- *Infallibility of his oath.*
- *Severity of his wrath.*

1. *God hath unchangeably willed and immutably decreed the dissolution of this world; therefore it is certainly future.* The will of God is the cause of those things that are; the reason why those things, that were possible and not future, were so; and the reason

reason why those things that were possible and future should no longer be. The will of God is the cause of the production, preservation and annihilation or dissolution of things that have been produced, that are preserved, that shall be dissolved. The world was created, because it was the will of God it should be produced, it is still preserved because it is the will of God it should yet continue; and it shall be dissolved, because it is the will of God, that after such a day it should cease to be. And what God doth will, he willeth unchangeably; there is no alteration of his mind, no instability in his will. His counsel shall stand, *Isa.* 46. 10. He doth whatsoever he pleaseth in heaven and in earth, *Psal.* 135. 6. and he will do whatsoever he pleaseth with the heavens and with the earth. He worketh all things [in his works of creation, preservation, gubernation and dissolution] after the counsel of his own will. *Eph.* 1. 11. Now the will of God, his counsel and decree concerning the dissolution of the world, is manifested and revealed in his word; and all the Scriptures before alledged for the proving that this world shall have an end, are so many declarations of his will, and to them I do refer you.

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2. *God hath power to effect the dissolution of the world, therefore* (supposing his will, which is before proved) *the end of this world is certainly future.* He that had power to create it, hath power to dissolve it; and indeed there is as much power required to annihilation, as there is to creation. For as *naturaliter ex nihilo nihil fit*, naturally nothing cannnot be produced out of nothing; so *naturaliter nec ens in nihil abit*: naturally, or by the power of natural causes, that which is cannot be turned into nothing: or if the world shall not be annihilated, but purified, this world [as this] shall cease, and infinite power is required to the renewing of it, as there was to the making of man out of the dust of the earth, which was *materia inhabilis*, matter in it self indisposed for the make of such a body, and reception of so noble a form; so nothing less than infinite power can purifie this world, and free the creatures from the vanity they are subject to: but which of those opinions be true, I do not enquire, for both grant the dissolution of this world; if not, the Apostle *Peter* doth assert it, and both the enduing it with new qualities, as well as the annihilation of the substance of it, requireth infinite power,

and

and infinite power can do either.

Two things are *necessary*, and those two are *sufficient* for any action, *voluntas & facultas*, will and power. Men have often a will to do a thing, but they as often want a power, and therefore the action is not done; sometimes they have power, but want a will, then neither is the action done. But in God there is will and power; for though God doth not will to do, whatsoever he hath power to do, yet he hath power to do whatsoever he will: and though there be no arguing that any thing shall be, because God can do it; yet it is undeniable that a thing shall be, if God willeth it: because though his will doth not extend it self to all the objects of his power, yet his power shall be extended to all the objects of his will. There is ground (in some cases) for that question, Will God do this? but there is no ground (in any case that implies not imperfection or a contradiction) for that question, Can God do this? Hence I argue,

That which God doth will shall come to pass, and he hath power to effect and bring to pass, shall certainly be. But God doth will the burning and dissolution of

this world by fire, and hath power to effect it: therefore it shall certainly be.

3. *God hath infallibly sworn the dissolution of this world, therefore it is certainly future.* Indeed a declaration of his will is as sure in it self, his bare word as certain as his oath; but for the helping of our faith, and assuring us of the certainty of many things, God is pleased to his word to add his oath. And if the oath of man puts an end to all controversie, surely the oath of God, that the world shall be dissolved, shall put an end to all questions, whether it shall be so or no. And where God doth add his oath, it is to declare the immutability of his counsel, and the infallible futurition of the thing. Heb. 6. 17. *Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath,* (Gr. ἐμεσίτευσεν ὅρκῳ, interposed himself by an oath.) 18. *That by two immutable things, in which it was impossible for God to lie*—The counsel and the oath of God are here called δύο πράγματα ἀμετάθετα, two immutable things: and both these we have to prove the dissolution of the world, his counsel, in the Scriptures before quoted, his oath in these, Rev. 10. 5. *And the Angel*

Angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, 6. *And sware by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, that there should be time no longer.* Which indeed some understand of the time of repentance, which after this time shall be given no more unto men; some understand it of the time of persecution of the Church of God by Antichrist, and the wicked world; but others, of the time which by the course of heaven is measured out in days, and months, and years: which time will end with the end of the world. For as in the beginning of time the world was created, so when time shall be no more, this world shall be no more. As it had *nunc inchoativum*, a certain *Now* when it did by creation begin to be, and had its existence, which before it had not: and still hath *nunc continuativum*, a certain *Now* that is the *copula* of time past and time to come, and so retaineth its being, which by creation did begin: so it shall have *nunc terminativum*, a certain *Now*, when it shall be dissolved, and lose the being that now

it

it hath. As it did begin with the inchoation of time, and is preserved in the continuation of time, ſo it ſhall end with the ceſſation of time.

To this Scripture I might adde thoſe that contain a certain aſſeveration of the futurition of the worlds diſſolution, Matth. 5. 18. *For* [*verily*] *I ſay unto you, till heaven and earth paſs, one jot or one tittle ſhall in no wiſe paſs from the Law till all be fulfilled.* The leaſt thing contained in the word of God ſhall not fail, ſhall not paſs without accompliſhment: but that the world ſhall paſs away is contained in the word of God, therefore God's word muſt paſs away and not be fulfilled, or the world muſt paſs away and be diſſolved. But not one tittle (much leſs ſo many lines) in the word of God ſhall paſs away without their accompliſhment; therefore the world muſt paſs away. Luk. 21. 32. *Verily I ſay unto you, this generation ſhall not paſs away till all be fulfilled.* 33. *Heaven and earth ſhall paſs, but my words ſhall not paſs away.* No, God would diſſolve a thouſand worlds (if there had been ſo many) rather than one word of his mouth ſhould not be performed and made good

4. *The*

4. *The severity of God's wrath and his justice against sinners, together with the declaration of his will in threatning of certain vengeance he will take upon them, proves the dissolution of the world.* For if God hath threatned to punish men for sin, and this be one way whereby he hath said he will do it, his anger then shall cause this fire to be kindled, by which the world shall be dissolved. As God did curse the ground after the fall for man's sin, and brought an universal deluge upon the world for the sins of them that dwelt therein, and burned down the cities of *Sodom* and *Gomorrah* for the inhabitants sins; so God will burn this world for the sins, the innumerable sins, that have been committed therein. Therefore the Apostle mentioning the burning of the world, joyns with it the day of judgment, when God will come to accomplish the perdition of ungodly men, together with the dissolution of the world, 2 *Pet.* 3. 7.

SECT.

SECT. XV.

Containing the Third, and Fourth, and Fifth Argument, for the worlds dissolution.

3. *The destruction of the old world proves the dissolution of this world.* The Apostle by this argument proves against the scoffers of Christ's coming, and of the destruction of the world, the certainty of it, 2 *Pet.* 3. 4, &c. where he first refutes their argumentation against it, which runs thus, If the world and all things continue, as they were, from the beginning of the creation, it will still continue, and consequently Christ will not come, nor shall the world be destroyed, (this Propositon is omitted) the Minor is expresst. But all things continue as they were from the beginning of the creation; therefore the Lord will not come. This Conclusion is expres'd by way of scorn, *Where is the promise of his coming?* The Apostle first denies the consequence, and the false supposition upon which it is grounded, as if the long continuance of the world till now, was an argument, that it were impossible that it should be destroyed. Therefore that it is possible that the world might be dissolved, he proves from the creation of it, vers. 5. *For this they are willingly ignorant*

of

of, *that by the word of God the heavens that were of old, and the earth, ſtanding out of the water, and in the water, &c.* God by his command could create the world, therefore by his word or command he can deſtroy it, for God made nothing that he could not deſtroy. The Antecedent he proves from the teſtimony of conſcience in theſe ſcoffers, *for this they are willingly ignorant of*; they know it, or may know it if they will, (if they were not wilfully blind) that God made the world by his word. The Minor of the firſt Argument the Apoſtle denies, that *all things do remain as they were from the beginning?* verſ. 6. *The world that then was, being overflowed with water, periſhed.* Then from the example of the deſtruction of the old world by water, he infers the diſſolution of this by fire, verſ. 7. *But the heavens and the earth which are now, by the ſame word are kept in ſtore, reſerved unto fire againſt the day of judgment, and perdition of ungodly men.*

4. *The expectation, groans, and travel of the Creature, proves the diſſolution of this World*; at leaſt, that it may be renewed. The Creature, Heaven and Earth, are now made to ſerve wicked men, the Sun doth

ſhine,

ſhine, and men ſee to ſin by its light, and under this it groans; the Earth doth bear ungodly ſinners, and groans under them as under an heavy burden, the drink, the wine, the meat, that the drunkard and the glutton taketh down is abuſed, and doth (at it were) groan in their throats, in their bellies, that they are uſed as fuel for mens Luſts, againſt God that made them; the Houſes in which the ungodly live, their Cloſets in which they practiſe ſecret wickedneſs, the Beds on which they lie, do groan againſt them, and if theſe things had reaſon, or could ſpeak, they would cry out againſt the wicked practices of ungodly men.

The creature groans under the puniſhments and Plagues of wicked perſons, as in the drowning of the old World, the burning of *Sodom*, and all the evils, that it is ſubject to, for the ſin of man, thus the barren ground doth groan, in that for mans tranſgreſſion it is become unfruitfull; The chapt Earth in time of drought doth groan in that it is parched and dryed for the ſins of thoſe that walk upon it. Now at the laſt day the Creature ſhall be delivered from this bondage, and curſe, that came upon the whole Earth for Mans ſake,

Gen.

Gen. 3. 17. and is, as it were in hopes and expectation, of this freedom, and travaileth with pain and labour (as a Woman) till it be delivered, *Rom.* 8. 19. *For the earnest expectation* [ἀποκαραδοκία, signifyeth an earnest looking, longing for any one with the neck stretched out, with the head lifted up, as a poor prisoner looketh through the grates, for a gracious pardon from his Prince.] *of the creature* [not men, for the wicked do not thus long for this day, not the godly; for he speaketh of them purposely, *ver.* 23. but the Heaven, Earth, *&c.*] *waiteth.* [ἀπεκδέχεται, expecteth, *expectation of the creature expecteth*] *for the manifestation of the Sons of God.* 20. *For the Creature was made subject to vanity, not willingly,* [not of its own inclination, or natural propensity, for no creature seeks its own destruction] *but by reason of him who hath subjected the same in hope.* [God made the Creature subject to vanity for the sin of man.] 21. *Because the Creature it self also shall be delivered from the bondage of corruption, into the glorious liberty of the Sons of God.* God would not lay upon the World a perpetual Curse for the sin of man, which should never be taken off, but gives it hope of deliverance, [*Act.* 3. 21.]

3. 21.] Ver. 22. *For we know that the whole Creation groaneth,* [συστενάζει, groaneth together] *and travaileth in pain together until now.* Συνωδίνει, all the parts of the World with one consent do groan together, and be in travel and pain together, expecting the end of those evils they are subjected to for the sin of Man.

5. *Heathens have concluded the dissolution of this World:* Indeed some Heathens have written for the eternity of the World: That it never did begin to be, but was from eternity; and some that it shall never cease to be, but abide to all eternity. But all were not of this minde, for in their Writings they do express that this World shall have an end, and that by fire*: *Ovid. Met. Lib. fa. 7.*

Esse quoque in fatis reminiscitur, affore tempus,
Quo mare, quo tellus, correptaq; regia cæli
Ardeat; & mundi moles operosa laboret.

——Besides, by doom
Of certain Fate, he knew the time should come,
When Sea, Earth, ravisht Heaven, the curious frame
Of this worlds mass should shrink in purging flame.

* *Necabitq, omne animal orbe submerso, & ignibus vastis torrebit incendetq; mortalia, & cum tempus advenerit, quo se mundus renovaturus extinguat— & omni flagrante materiâ, uno igne quicquid nunc ex disposito lucet, ardebit.* Sen. Consol. ad Mar.

An

An infallible certainty of the Worlds dissolution is only to be had from the Word of God, because whether it shall end or no is according as Gods will and pleasure is, but the Will of God is known by the Word of God. If God should please to yield his concourse to the World that he hath made, for ever, it would continue for ever, for it is impossible that that should cease to be, which God by his power will preserve. Now whether God will continue or deny his divine influx, which is the Creatures conservation, is only learnt out of the Scripture, and from thence it is certain, as is proved that it is the will of God, that this World shall be dissolved, by being burnt with fire.

SECT. XVI.

Corol. 2.

Shewing the vanity of all Worldly things.

IF all this World shall be dissolved, and all the works thereof burnt up with Fire, then *those things that are in greatest estimation and account with the greatest part of men upon Earth, shall be of no value, and little*

little worth at that day. The Houſes and Buildings in *London*, before the Fire did conſume them, were of great price, and if they had been valued according to the yearly Incomes, they brought unto the Owners thereof, would have amounted to great Revenues, but when once the Fire had ſeized upon them, and had levelled them to the ground, they were worth but little more (all the materials being almoſt conſumed, but broken bricks and ſtone) than the place they ſtood upon would yield. Surely then all the things of value now, at this general Fire ſhall be of no reckoning amongſt the Sons of men. Who would purchaſe an Houſe that is all in flames? and who will value the things of this world when they be all in conſuming fire? Then the ſtately houſes, and the pleaſant gardens, the fruitfull fields, and coſtly cloaths, the hounds and horſes, the ſilver and the gold, the Jewels and precious Pearls that are ſo greatly prized by men while this world doth laſt, ſhall be found to be vain, periſhing, fading things. Oh what different thoughts ſhall be in the mindes of men at that day, from what they have now, concerning the ſame things? what will they think? what will

they

they say? are these the Houses we did so adorn with rich and costly Furniture? are these the Fabricks we erected with so much price and pains? are these the Gardens, the Orchards, and the Fields in which we took such daily pleasure, and from which we had such yearly profit? Are all the things we prized above, and preferred before, the God of Heaven, before Christ, and Grace, and eternal riches, come to such an end, and all at once? that nothing shall be left, nothing shall remain? Oh! how poor will all the wicked be, when all their riches and Estates shall be consumed? How worthless will they then be, that had no worth but what did ly in their enjoyment of these things? Then the Landlord that was worth thousands *per annum*, and worth no more, than his Lands and Houses amounted to, shall be worth no more than his poorest Tenant; then shall they see, that their Writings and their Deeds in which it was expressed that such Houses and such Lands were left to them and to their Heirs for ever, shall not prove their lasting title to them. Then silver will be nothing worth, and then gold will bear no price. This fire shall melt their Rings from off their fingers:

gers: and the Jewels, and the Pendals from their ears; and burn their Cloth of silver, and cloth of gold upon their backs, which some wicked found alive at this day possibly may be decked with.

Oh! How will all the pleasures and delights of the wicked when they see this fire burning, be brought unto an end! their Gardens in which they did delight, will be destroyed; their Houses in which they did take pleasure shall be consumed; When they know not what to do, nor *now* how to spend their time, they will go forth into their Gardens and their Orchards, there to walk, while time doth run and wear away: but then, if they would take a turn or two in the same plot of ground, they would soon finde, it were too hot to hold them long, but where to go to finde a cooler place, they shall not know. *Now* their games, and gaming-houses are all come unto an end; their sport is done, their game is done, their recreations, all are done, nothing left them to be delighted in.

Oh! How will their Honours cease! their dignities vanish! their titles perish! such a one was King of such a place, but his Kingdom then shall be destroyed; such a one

a one was a Duke of such a place, and another was an Earl of such a place, but where will their Honour, and their Title be, when all those places shall cease to be? then, their Parks and Deer, their Manors and their Lordships, shall be no more. Thus all the things of great esteem with ungodly men shall come to nought. 1 *Joh.* 2. 16. *For all that is in the World, the lust of the flesh* [Pleasures] *the lust of the eyes,* [Riches, Houses, &c.] *and the pride of life.* [Honours, dignities, titles] *is not of the Father, but is of the World.* What then? will not these continue? will they not remain? No. *ver.* 17. *and the World passeth away, and the Lusts thereof.*

SECT. XVII.

Corol. 3.

Shewing the folly of wicked men, in taking worldly things for their portion.

IF all this World shall be dissolved, and all the things thereof burnt up with fire, then *what Fools and Idiots, what blinde and sottish men are all sinners upon Earth, that take these things for their portion,*

tion, and chooſe them as the beſt of things. The Holy Spirit of God, the Spirit of Wiſdom, and Jeſus Chriſt that is the Wiſdom of the Father, do charge ſuch men with folly, and call them fools and blinde; *Prov.* 1. 22. *Mat.* 23. 17, 19. *Luk.* 12. 19, 20. the rich man took up with riches, and ſaith Chriſt, *Thou fool, this night, thy ſoul ſhall be required, and then whoſe ſhall theſe things be.*

1. *Is not he a Fool that knows not how to judge, nor to diſcern, and make a difference between things that do widely differ?* What do you take him to be that judgeth a Counter to be as good as a piece of Gold, and pleaſeth him as well? And what is he then, that judgeth Houſes, Lands, worldly enjoyments, that ſhall be burnt with fire, to be as good, nay in his judgement better than God, and Chriſt and Grace, than a Manſion and a dwelling place in the higheſt Heavens that ſhall laſt for ever? *this is indeed the greater fool?*

2. *Is not he a fool that makes a fooliſh choice in a matter of the greateſt moment?* A fool is known by the ſimplicity of his choice; and are not ſinners then guilty of great folly, in chooſing things that God doth certainly tell them in his Word ſhall be

be burnt with fire and consumed, for their chiefest good? What would men have called him; that had an offer made him, of a great Estate, and he should choose whether he would have it in Land or Houses, and withall be told, if you take the Houses they will certainly at such a day be consumed with fire, but the Land will be safe, and you may enjoy it: nay, if he were himself to be burnt with fire afterwards, if he make the choice of the Houses that is assured shall be burnt? Why sinner, this is thy case; God doth set before thee Life and Death, things that shall be consumed with fire, and things that cannot be destroyed by fire, and bids thee take thy choice, and withall tells thee, if thou choosest that which he will burn with fire, as thy chiefest good, he will cast thee into the fire after it, nay into a worse more dreadfull, and more lasting fire; but Heaven and a Mansion above thou mayst have freely, which shall last for ever; but thou notwithstanding takest these things as the object of thy choice: *He that hath but little wit may easily perceive thee to be a fool.*

3. *Is not he a fool that minds things only for the present, but doth not at all forecast*

for time to come? A wise man forseeth things, and forecasts his business: but a fool doth neither. Thou mindest an house for the present, and riches for the present while this world doth last, and thou dost live in it; but dost not forethink, nor forecast for an house, when thou shalt be removed out of this World, and when this World shall be no more. This is thy folly. Would not a wise man if he certainly knew, his house before such a time, would be consumed by fire, be thinking where to have another, to lodge himself and Family? and what would men say of another that would not do it?

When this world shall be in flames, then the covetous Worldling, then the griping Usurer, then the racking Landlord, will see their folly. Then the unrighteous Tradesmen, unjust Merchants, will be convinced of their folly when all shall see, that all that they sold God, and Heaven, Christ and their Souls for, shall be all in fiery flames, when they shall see, their Houses and their Lands which they had got to be on fire, and their Souls which they have lost by gaining these, must also go into a worser fire.

SECT.

SECT. XVIII.

Coroll. 4.

Justifying the Wisdom of Gods people, in leaving Worldly Enjoyments, when they cannot be kept, but upon sinfull terms.

IF all this World shall be dissolved, and all the works thereof burnt up with fire, then *this justifyeth the people of God in that they are willing, and often actually lose outward enjoyments and the things of this World rather than sin against God.* The righteous are often charged with folly, that they let go their present possessions, in hopes of future reversions; that they lose the things that are seen, in hopes of things that are not seen; things sensible for things believed and looked for. It is often imputed unto them, as fullenness and an humour to expose themselves to penury and want, and cut themselves short of present comforts; but if their practice, and their end, the grounds and reasons of their practice be duly weighed, it will appear it is the highest point of real wisdom so to do; and indeed there is no man

truly wise, that is not truly godly. For consider,

1. *Is it not wisdom for a man to leave that which he knows shall have an end, and is not necessary, that he might have that which shall never end, and is absolutely necessary?* Let the comparison be made and their wisdom will be manifest, the things that they leave (when they cannot be enjoyed without sin) are neither necessary, nor eternal; the things for the hopes of which, they suffer the loss of all present enjoyments, are both necessary and eternall. Their Wisdom will appear, at the dissolution of all things in this World, that they forsook Houses, Lands, any thing upon Earth, which then shall be seen in flames, that they may obtain a Mansion, an House eternal in the Heavens, which this fire cannot reach. Those that condemn their folly now, shall approve of their Wisdom then; and wish when it is too late, they had done so too.

2. *Is it not wisdom for a man to leave that which shall be burnt, then to keep it upon sinfull terms, and thereby expose himself to eternal burnings?* If an House be all in flames who will not leave it, rather than to stay and burn in it, and with it? yea,

yea, will then be glad to make an escape, though it be by the peril of his life. This is the case before us, all things must be consumed with fire, and every one that will not forsake that which must be burnt at last, rather than sin, but cleave to those, and reject the Son of God, by the just and righteous judgment of God shall be cast into unquenchable fire. And if a covetous worldling will forsake his house, rather than be burned in it, though he loved it well, and no man will condemn him for it; then much more are the righteous to be approved when they willingly suffer the loss of all things, than by sinful keeping of them, expose themselves to endless flames in another world.

3. *Is it not wisdom for a man to forsake that for Christs sake, which he cannot keep without sinful terms, since both he and it must be dissolved; and cannot keep it, though he should with that intent commit a thousand sins:* especially when sin is not a rational means for the obtaining of his end, but in its nature, and desert, to strip him the sooner of it; because God by sin is provoked to take away these enjoyments from the sinner, and the sinner from his enjoyments: since the person and the things are

both ſubject to a diſſolution, the one by death, the other by fire, is there any keeping of them? and is it wiſdom to commit ſin, which is the greateſt folly, to keep that which cannot be kept, and to make ſure of that, which no man living can have aſſurance of? If theſe things were not to be diſſolved by fire, yet no man can be ſure to keep them, becauſe man is to be diſſolved by death: if man were not to be diſſolved by death, yet he cannot be ſure to keep them, becauſe they are to be diſſolved by fire. But ſince we and they are both to be diſſolved, let us part with them, when without ſin we cannot keep them.

SECT. XIX.

Coral. 5.

Shewing worldly things cannot be mans objective happineſs.

IF all this world ſhall be diſſolved, and and all the works thereof be burnt with fire, then *all the things contained in this world cannot be mans objective happineſs.* For that which is mans objective happi-

ness must have such properties as these: 1. It must be the first and ultimate good; but all these things are secondary and subordinate. 2. It must be infinite, that it may be able to fill the desires, and satisfie the soul of man: but all these things are finite, & can not yield satisfaction to the owners of them; for the rational appetite of man, though it be subjectively finite, yet it is objectively infinite: and that which is in all respects finite, cannot fill that which is in any respect infinite. 3. It must be something that cannot be over-loved, where there is no possibility of excess of love; but all things in this world might soon be loved too much, and excess of love is vitious, sinful and damning love. 4. It must be something that is proper to the good, and not common to the wicked and the bad; for wicked men (while such) cannot be happy: but these things are common to the wicked, and by them usually more plentifully enjoyed. 5. It must be something that hath a peculiar reference to the soul, to the better and more noble part; it must be a Soul-good: but all these things are rather, chiefly for the body. 6. It must be something that is necessary, and not contingent, that is unchangeable and eternal,

that is certain, ſure: for that which doth not laſt as long as man ſhall laſt cannot be his happineſs; and that which is uncertain, while it doth laſt, cannot make the owner happy; for in the poſſeſſion of a doubtful uncertain good, the mind is dubious, and filled with anxiety between the hopes of keeping of it, and the fears of loſing it. Now all theſe things are temporary, becauſe they muſt be burnt with fire, and for this reaſon cannot be mans objective happineſs.

SECT. XX.

Corol. 6.

This is not our abiding place.

IF all this world ſhall be diſſolved, and all the works thereof burnt up with fire, *then this is not our reſting and abiding place:* this is but the place of our travels, our abode muſt be in another world. This is but *via*, our *patria* lies elſe-where. We are but pilgrims and ſojourners and ſtrangers in this world; we can have no continuing city in this world, becauſe the world

world it self shall not continue. Indeed here is no stay for good nor bad, neither for the wicked nor the righteous. Though the wicked are called the men of this world, yet they must not continue always in this world; they love the world, but the world will cast them out, will cast them off. The godly must not stay, and that is their happiness; the wicked must not stay, and that is their misery. The godly neither would, nor shall continue in this world, nor take up their dwelling here; the wicked would, but shall not. Two things manifest that here must not be mens perpetual abiding place: 1. Their own dissolution by death. 2. The dissolution of the world by fire.

SECT. XXI.

Use 2.

Containing matter of dreadful terrour to the wicked.

SHall all this world be dissolved, and all the works thereof burnt up with fire, then fear and tremble all ye that are ungodly, and yet in your sins; for, behold,

the Lord will kindle a fire in his anger, and the wrath of the Lord ſhall blow it up, till it encreaſe into ſuch flames, as never yet your eyes beheld, which ſhall burn unto the loweſt hell, which ſhall conſume the earth with her encreaſe, and ſet on fire the foundations of the mountains; then will God heap up miſchiefs upon your heads, and rain down fire, and an horrible tempeſt upon your ſouls; then will he ſpend his arrows upon you; then ſhall you be ſcorched with devouring heat, and be deſtroyed with bitter deſtruction: Oh, what will you do? and whether will you go? and who will you ſpeak to, to plead for you with the Lord? do but imagine the dreadfulneſs of your caſe, the horrour of your hearts, that then you ſhall be filled with, by ſuppoſing that you were ſhut up in ſome place, ſome great and large dwelling houſe, that is filled with pitch, and oil, and brimſtone, and all ſuch things that are fitteſt fuel for the greedy flames, and the fire kindled, and every part of the houſe as hot as a fiery furnace, and the pitch and brimſtone dropping down upon your heads, and you neither could get out of, nor yet die in it, but live to feel the burning heat of ſuch kindled raging flames:

flames: and you cry out for help, but none can succour you; you call for some to rescue you, but none can, nor dare come near unto you: if you go from one room to another, you find no place nor corner that is not kindled; if you go unto the top, the fire is there; if unto the bottom the fire is there. The bars of the window are bars of iron, the doors of brass, that if you attempt to break the one, or open the other, you do but in vain burn your fingers, when you do lay hold upon the bars or doors, made fiery by the flames: the walls are all of brick and stone, that there is no breaking through, but like an oven is filled with the greater heat: suppose that this fire should last a week, and were it possible for you to live so long therein, how miserable would you look upon your selves to be, how sad, how wretched, how deplorable your condition.

Why *beyond, beyond, infinitely beyond* this will be the case of the ungodly at the dissolution of this world; no heart can now conceive, no tongue can now express, what shall be the misery and the wo of sinners at this day, before they go to be tormented in the flames of hell.

There

There ſhall be fire above them, fire beneath them, fire within them, fire round about them: the heavens ſhall melt and ſcald their heads, the earth ſhall burn and ſcorch their feet; if they run into their houſes, they are all in flames; if they haſte into the fields and woods, the trees, the graſs, and all is burning; if they would dig into the earth, flames of fire are flaſhing in their faces every time they open it; if they would go into the dens and caverns of the earth, behold, they are all fiery red, many times hotter than the fiery furnace; if they would hide themſelves under the rocks and mountains, behold, they are removed and paſſed away. There is no ſhelter nor ſhade where they might ſit, and reſt, and cool themſelves. Oh the horrible out-cries! the piercing complaints! the dolorous lamentations! Oh the groans, the ſighs, the ſhriekings, with which they ſhall fill each others ears! one crying out, Hot, hot, exceeding hot! another crying out, I am ſcorched, I am ſcorched, I am all over ſcorched! my feet, my hands, my head, my all doth burn! and all crying out, Oh dreadful, dreadful, dreadful day! never did we ſee ſuch a day as this, never did we ſee ſuch ſmoke, nor feel ſuch fire as this!

this! Come, help us, help us, Oh some one or other help us! Is there none to pity, is there none to help, nor to deliver? Will not God, nor Christ, nor Angels, nor Saints afford us any help? We cannot help our selves, we cannot help each other; and the Devils that have gulled us into this misery neither can, nor would, if it were in their power. But if we cannot shun it, let us try if we can quench it. Oh come then, weep, weep, weep abundantly! and come let thousands of us weep together, and drop our tears into one common place, that we might lade, and cast these waters upon some particular plat of ground, where we may put out this burning fire, though it be but for a little while, that we may find some rest, and ease, and freedom from this pain, though it be but for a little while. But alas, what do we mean, that we do weep no faster? our misery is great, our pain is great, our torment is exceeding great; and our tears do gush forth from our eyes, but we do not see them fall upon the ground, that we might work, and lade, and cast them on the flames: Alas, alas, we now perceive, that the tears are no sooner out of our eyes, but the fire licks them off our

cheeks;

cheeks; though we weep abundantly, yet all our tears are dried up. This will not do, alas, alas; wo is us, wo is us, this will not do. The fire burns, the fire burns, the fire burns the faſter, and more fierce for all the tears that we have ſpent. Oh come then, come away, let us to ſome river, or ponds, and caſt our ſelves therein, and drown our ſelves, and die thereby; better die by water, than bear the heat of fire. But alas, do we forget our ſelves! we are now immortal and cannot die; if we could have died, this fire, this heat, this pain, it would have done it: but if we cannot die by water, let us fall into it, it might cool us, though it doth not kill us, it might eaſe, or end our pain, though it cannot end our lives. Oh how do they run, how do they haſte who ſhould get into it firſt: but alas, the firſt there doth firſt perceive this means to fail; for the ponds, the pools, the brooks, and all the rivers are dried up, not one drop of water left to cool their parched tongues, their ſcorched hands and feet. O come then, come away, let us haſten to the Sea, to the vaſt and mighty Ocean, if there be water to be had, it is there: if there be water to be had to quench this flame, and to eaſe our pained bodies,

bodies, surely it is there. O hasten, hasten! do not you feel the drops fall down upon your backs from the melting heavens? Oh, which is the nearest way unto the sea? he that is swiftest run before, and come and tell us what store of water yet remains. Remains! alas, there is no hope; there is no remedy; the Sea is dried up, the water is consumed, the whole Ocean is licked up: Oh now what consternation of spirit! what horrour, what despair are they filled with! Brooks, Rivers, Seas, all dry! Oh miserable! what, are you got into such a fire, and no water to be found? not one bucket to be had? Oh now for some of those quarts and gallons of Bear and Wine which you poured down your throats, when there was no need! Oh now for some of those costly liquids, with which you pleased your palates in the time of your prosperity in the world! yea, now the most dirty, filthy, nasty puddle water would be more prized than all your costly liquids formerly. But alas, all this is but the beginning of their sorrow, it is vexatious to these cursed caitiffs, to these miserable souls, to see the beasts burning in this fire, and dying by it. The beasts do burn, and are consumed; but they do

burn,

cheeks; though we weep abundantly, yet all our tears are dried up. This will not do, alas, alas; wo is us, wo is us, this will not do. The fire burns, the fire burns, the fire burns the faſter, and more fierce for all the tears that we have ſpent. Oh come then, come away, let us to ſome river, or ponds, and caſt our ſelves therein, and drown our ſelves, and die thereby; better die by water, than bear the heat of fire. But alas, do we forget our ſelves! we are now immortal and cannot die; if we could have died, this fire, this heat, this pain, it would have done it: but if we cannot die by water, let us fall into it, it might cool us, though it doth not kill us, it might eaſe, or end our pain, though it cannot end our lives. Oh how do they run, how do they haſte who ſhould get into it firſt: but alas, the firſt there doth firſt perceive this means to fail; for the ponds, the pools, the brooks, and all the rivers are dried up, not one drop of water left to cool their parched tongues, their ſcorched hands and feet. O come then, come away, let us haſten to the Sea, to the vaſt and mighty Ocean, if there be water to be had, it is there: if there be water to be had to quench this flame, and to eaſe our pained bodies,

bodies, surely it is there. O hasten, hasten! do not you feel the drops fall down upon your backs from the melting heavens? Oh, which is the neareſt way unto the ſea? he that is ſwifteſt run before, and come and tell us what ſtore of water yet remains. Remains! alas, there is no hope; there is no remedy; the Sea is dried up, the water is conſumed, the whole Ocean is licked up: Oh now what conſternation of ſpirit! what horrour, what deſpair are they filled with! Brooks, Rivers, Seas, all dry! Oh miſerable! what, are you got into ſuch a fire, and no water to be found? not one bucket to be had? Oh novv for ſome of thoſe quarts and gallons of Bear and Wine which you poured down your throats; when there was no need! Oh now for ſome of thoſe coſtly liquids, with which you pleaſed your palates in the time of your proſperity in the world! yea, now the moſt dirty, filthy, naſty puddle water would be more prized than all your coſtly liquids formerly. But alas, all this is but the beginning of their ſorrow, it is vexatious to theſe curſed caitiffs, to theſe miſerable ſouls, to ſee the beaſts burning in this fire, and dying by it. The beaſts do burn, and are conſumed; but they do

burn,

burn, but cannot burn to aſhes; fain they would, but lo, they cannot: they ſee the trees, the ſtones, the hardeſt metalls burn, and melt, and periſh. But while they lived in the day of grace, their hearts were harder than the ſtones, and more reſiſting than the hardeſt metall: and now the fire that conſumes and melts the one, cannot conſume nor melt the other. They are tormented, but not conſumed; they are pained in it, but they cannot periſh by it: but are reſerved for another fire, and now ten thouſand thouſand devils come and ſeize upon them to draw them to another place, to a greater and more dreadful laſting fire; to go from this into ſome ſhady place, would be ſome eaſe and comfort to them, but to go from this into a worſe, is enough to break their hearts, were it not, that in that ſtate their hearts cannot be broken. But go they *muſt*, for the Judge hath paſſed the Sentence, and commanded them to depart. Go they *muſt*, for the holy Angels of God have gathered the tares, and bound them in bundles, and are caſting them into the fire. Go they *muſt*, for God hath delivered them up to the Executioners, to the Devils in hell, who will drag them down into

to the everlasting fire, prepared for them and Devils together.

I do not say that there shall be such actions, such running, such seeking water; for they shall know quickly that all means are failed: but I speak after our capacity and manner of conception Now, though it will be inconceivably more dreadful with the wicked, when this world shall be in flames, than these words that I have used, or any can imagine, can set forth or declare.

Yet that we might something further apprehend the dreadfulness of this fire, which shall burn the world, briefly consider, what an extraordinary fire it shall be.

In regard of the	Author	Of this fire by which the world shall be burned.
	Manner	
	End	
	Antecedents	
	Concomitants	
	Consequents	
	Effects	
	Properties	

SECT.

SECT. XXII.

Setting forth the Author, Manner, End of the Fire that shall burn all the world.

1. THE *Author of this fire shall be God himself.* It shall be a fire of his own kindling, the great God will make this fire, and blow it up with the bellows of his anger, and with the wind of his indignation; it is not in the power of all the men upon earth to kindle a fire to burn and waste so universally, to dry up the sea, and melt the heavens, as this will do. And those things which God himself effecteth, which are above the power of nature, and second causes, to manifest his wrath, are usually exceeding great, and very dreadful.

2. *This fire shall be quickly kindled.* The great God needeth not length of time to do the greatest things; he did quickly create the world, and though God did take the space of six days, and created several things in each day, yet it was not because he needed so much time, but because it pleased him it should be so. He was

was not long in bringing the universal floud upon the old world, and sooner he could have brought it, if he had pleased. He was not long in kindling the fire that burnt down the Cities of *Sodom* and *Gomorrah*: God will raise the dead [a great work] in a moment, in the twinkling of an eye; and some do think that in that moment that the righteous shall be caught up from among the wicked, to meet their Lord in the air. This fire shall be kindled, to kindle a fire so suddenly, that should presently burn over all the world, is an extraordinary work; and the suddenness of it will strike the greater terrour into the hearts of the wicked, and fill them with the more amazement, astonishment and horrour.

3. *One end among others of the kindling of this fire will be, that God may declare his wrath and indignation against sin.* For it is for the sins of men that this world shall be dissolved by fire. Now when God doth a work to make known his anger more than ordinary against a particular place, it is often something extraordinary; as when he came against *Sodom*, that fire was dreadful; and when he will, according to his promise to his people, and his

his threatning againſt ſpiritual *Babylon*, kindle a fire in it, it will be very dreadful. But when he came in a way of judgment to make known his wrath againſt the old world for ſin, it was a dreadful deluge that he did cauſe it to be overflowed with: and ſo when God ſhall come to declare his anger againſt this world, for the ſins that have been committed in it, and will kindle a fire in it for this end, it muſt be an extraordinary dreadful fire. When the Lord ſhall come on purpoſe to render his rebukes with flames of fire, they will be ſurely mounting flames.

SECT. XXIII.

Containing the Antecedents that more immediately go before the burning of the world.

4. ALL *thoſe things that ſhall immediately go before the deſtruction of the world by this fire, will make that time and this fire exceeding formidable to all the wicked inhabitants thereof.* I mention thoſe that will be near unto the diſſolution of the world, or, as ſome conceive, that this worlds

Worlds ruine, will have its beginning from them.

First, *There shall be a great and wonderfull Commotion in the Sea:* Luk. 21, 25. —*the Sea and the waves roaring.* The troubled Sea will strangely mount up its waters, and by the dashing of contrary waves, shall make an horrible great and unusual noise.

Secondly, *The Powers of the Heavens shall be shaken.* Luk. 21. 26. Mat. 24. 29. What shall be this shaking of the Powers of Heaven, is not so plain; the strong and firm Fabrick of the Heavens shall be shaken, and the Heavens shall make a noise, as Houses give great cracks when ready to fall. The Powers of Heaven [by an Hebraisme] for the powerfull Heavens, the strong, firm Heavens, or the Firmament it self shall be moved: The Angels are not here understood by the Powers of Heaven; who (as some think) when they shall see the Heavens, the Earth, the Sun, the Moon, the Sea, and all things in them, to be in such hazard, shall be (as it were) strangely amazed; but the word [σαλευθήσεσθαι,] signifies a shaking, moving, tossing of a thing, whereby it is in great danger and hazard, as the tossing of

a Ship

a Ship upon the Sea in a mighty ſtorm, will not admit that it ſhould be underſtood of the Angels of Heaven, who will not be in any danger at that day.

Thirdly, *The Sun ſhall be darkened, the Moon ſhall not give her light, and the Stars ſhall fall from Heaven.* Mat. 24. 29. How the Sun ſhall be darkened, and the Moon fail in her light, and how the ſtars ſhall fall, this not being expreſſed by God, it is better for Man to expect it, than undertake to declare it; the thing it ſelf is often aſſerted in the Scripture, the manner not made known. *Act.* 2. 19. *And I will ſhew wonders in Heaven above, and ſigns in the Earth beneath; blood and fire, and vapour of ſmoak.* 20. *The Sun ſhall be turned into darkneſs, and the Moon into blood, before that great and notable day of the Lord come.*

Fourthly, *The ſound of the Trumpet, which will be great and loud, will be very terrible to the wicked, before the diſſolution of the World.* For the Lord before this fire is kindled, will come with his troops and trumpets, with troops of Angels and Saints, and will put forth a mighty voice, as the ſounding of a trumpet. As the congregation of *Iſrael* were gathered together by the ſounding of a Trumpet, *Numb.* 10. 2.

10. 2. So shall the greatest Congregation that ever was, a little before this fire, be gathered together by the sound of the last Trump. 1 *Thess.* 4. 16. *For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the Trumpet of God*— And the wicked that shall be found alive, and the wicked that after the sound of this Trumpet shall be raised, shall fear and tremble more at the sound of this Trumpet, that goes before the Worlds dissolution, than Prisoners that are to be tryed for their Lives, when they hear the Trumpet sound before the Judge, whereby they know he is very near, and they not far from execution.

Fifthly, *The sign of the Son of Man shall appear in the Heavens*, Mat. 24. 30. as when a King is coming to a place, there are several persons going before that are signs of the coming of the King, so there shall be these signs of the coming of Christ before the dissolution of the World, and something in particular that shall be a peculiar sign of the Son of Man. The *Papists*, that they may have the more pretense for their σταυρολατρία, Worshipping of the Cross, say, this sign shall be a Cross, but do not agree, what this Cross shall be made

of,

of, some contending it shall be a Cross made of Wood, some that it shall be formed of the Air, of so great a bigness and splendour that it shall be seen of all. Whether this sign shall be some extraordinary Comet, or that Cloud of old, or such like, that was the sign of the Son of Man in the Wilderness; or the wounds or scars that were made in his body at his first coming; or some great and glorious Light; or the very Majesty and glory that shall appear round about him, is not made known by God, nor needfull for man to know, and will be but sinfull curiosity to search after.

But these things that shall precede the dissolution of the World by fire shall be exceeding terrible to the wicked, and fill them with amazement and dread and anguish before this fire be kindled; for after Christ had declared the signs of his coming to judge the Inhabitants of the World, and to burn the World it self with fire, he addeth, *Mat.* 24. 30. *And then shall appear the sign of the Son of Man in Heaven: and then shall all the tribes of the Earth mourn*, — and the greatness of their horror is more fully set forth, in *Luk.* 21. 25. *And there shall be signs in the Sun, and in the*

the Moon, and in the Starrs, and upon the Earth distress of Nations, with perplexity, (συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, distress, inward anguish and anxiety, rather than outward affliction; in doubtfulness of minde; the word signifies uncertainty of counsell, and want of knowledge what to do; at this day the wicked shall not know what to do, all counsell shall fail them.) the Sea and waves roaring. 26. Mens hearts failing them for fear. [ἀποψυχόντων ἀνθρώπων, men being quite dispirited; quite out of heart: giving up the ghost; being as it were men in a swoon; a word used only in this place of Scripture, peculiar to set forth the great failings of heart that shall be in men at that day] for fear, and for looking after those things which are coming on the Earth. And all this distress and anguish, and failings of heart is proper at that day only to the wicked, for the righteous shall be glad and rejoyce, because their redemption, the actual full and perfect possession of eternal Happiness draweth nigh.

SECT. XXIV.

Fifteen Signs that are said to be fifteen dayes before the burning of the World; the uncertainty of them.

UNto these Signs which shall certainly precede the dissolution of the World, some through bold and unwarrantable curiosity have undertaken to adde some more, and to prescribe the exact order, and the particular dayes immediately going before the end of the World, in which they shall come to pass; of which some are certain, most uncertain, and some false; yet I shall briefly transcribe, as I finde them in some Authors, in their order set down. The opinion of these men is, that for fifteen dayes before the dissolution of the World, there shall be fifteen signs thereof, allotting to every day a particular sign.

"1. On the fifteenth day before the end "of the World, they say, there shall be an "unusual and unwonted commotion and "agitation of the waves of the Sea, that "on that day the Sea shall be raised forty "cubits above the height of the Moun-

"tains,

"tains, and shall stand up like a great wall; "to this they referre, *Psal.* 93. 3. *The floods "have lifted up, O Lord, the floods have "lifted up their voice: the floods lift up their "waves*, and Luk. 21. 25. *the Sea and the "waves roaring.*

The strange commotion of the Sea before that day, is certain, but whether so high above the Mountains, and shall stand up like so great and firm a wall, exactly upon the fifteenth day before the end of the World, is unscriptural.

"2. The second Sign on the fourteenth "day, is the fall and descent of the Sea "into the great deep, that little of it shall "appear, as after the universal deluge the "waters were abated, and the face of "the Earth was dry. To this they re-"ferre. *Isa.* 50. 2. *— Behold at my rebuke, I "dry up the Sea, I make the Rivers a Wil-"dernes.*

This also is uncertain, this Scripture not speaking of the dissolution of the World, or is capable of another sense, but that it shall be upon the fourteenth day before the end of the World, is wholly unscriptural.

"3. The third Sign, upon the thir-"teenth day before the end of the World,

" they ſay, is the gathering together of the
" Sea-monſters, and the fiſh therein, ma-
" king a diſmal noyſe, as if they were be-
" wailing the ruine that is coming upon
" the World, to this they referre *Iſa.* 50.2
" *Their fiſh ſtinketh, becauſe there is no wa-*
" *ter, and dieth for thirſt*, and *Ezek.* 38. 20.

This Scripture ſpeaketh of another de-
ſtruction, than that at the end of the world,
but that it ſhall be on the thirteenth day,
is altogether unſcriptural.

" 4. The fourth ſign, on the twelfth
" day, is a præternatural conflagration of
" of the Sea and all waters. To this they
" refer, *Dan.* 7. 10. *A fiery ſtream iſſued*
" *and came forth from before him.*

This Scripture is not meant of the fire
that ſhall lick up the Sea, at leaſt that it
ſhall be upon the twelfth day, is altoge-
ther unſcriptural.

" 5. The fifth Sign on the eleventh day
" is a flux, or flowing of bloody dew
" from Herbs and Plants and Trees. To
" this they referr *Joel* 2. 30. *And I will*
" *ſhew wonders in the Heavens, and in the*
" *Earth blood*—

But that this blood ſhall flow from
Herbs and Trees and Plants, and be on
the eleventh day, is unſcriptural.

" 6. The

"6. The sixth Sign, on the tenth day, "is the fall of great Palaces, Towns, Cities, abundance of Lightnings, and the "grinding of Mountains and Hills into "dust.

That this shall be, at least on the tenth day, is unscriptural.

"7. The seventh Sign, on the Ninth "day, is the breaking, bruising and dash"ing of Stones, and Mountains one against "another.

This, at least, to be on the ninth day, is altogether *dyeo*.

"8. The eighth Sign on the eighth day, "is strange and unwonted Earth-quakes, "wherein many millions of men, and multitudes of Cities shall perish.

That there shall be great Earth-quakes is agreeable to the Scripture, but that this Sign shall be on the eighth day, is not written.

"9. The ninth Sign, on the seventh day, "is the sinking of the high Mountains in"to low valleys.

That this shall be, at least on the seventh day, is not written.

"10. The tenth Sign, on the sixth day, "shall be the coming forth of those men "from the holes and caverns of the Earth,

"Earth, that retired thither, when the
"were affrighted with the foregoing ter
"rours, and that they shall, by reason
"the great consternation that shall be upo
"their spirits, be speechless.

When God doth come with his dread
full Judgements against a particular plac
or Land, to shake terribly the Earth
mention is made of sinners going in
the holes and dens of the Earth for fe
of the Lord, and for the glory of h
Majesty; and it is likely that wicked me
would desire and endeavour to hide them
selves from the Lord, (were it possible
when he comes to judge them; but tha
this shall be on the sixth day before th
destruction of the World, is altogethe
without book.

"11. The eleventh Sign, on the fift
"day, is the quickning of some dead, an
"their standing upon their Graves, acco
"ding to *Ezek.* 37. 12, 13.

But that the dead shall be raised befor
Christ comes, is false, or on the fifth da
before the destruction of the World, is no
written; and that place, *Ezek.* 37. is ap
plyed to another purpose.

"12. The twelfth Sign, on the fourt
"day, is the emission of fiery Comets, fo
"which

" which reason the Starrs shall seem to fall.
" Hither they refer *Luk.* 21. 25. & *Rev.* 6. 13.

But that this shall be on the fourth day is not recorded in the Scripture.

" 13. The thirteenth Sign, on the third " day, is the death of all the men that are " living upon the Earth. For which they " bring the Statute of Heaven. Heb. 9. 27. " *It is appointed for all men once to die.*

This is contradictory to the Scripture, which asserts, that many shall be found alive at the coming of Christ. 1 Cor. 15. 51. *Behold, I shew you a mystery, we shall not all sleep* [that is die] *but we shall all be changed*, Ver. 52. Those that were found in their Graves shall be raised, and those that are found alive shall be changed, 1 *Thess.* 4. 17.

" 14. The fourteenth Sign, on the se- " cond day, is the general conflagration " of the Heaven and the Earth.

That the Heavens and the Earth shall be burnt, is agreeable to the Scripture, but the particular day is not mentioned.

" 15. The fifteenth Sign, on the last " day, is the Creation of a New Heaven " and a New Earth, and the general re- " surrection of all men that ever lived " since the Creation of the World.

That a new Heaven and a new Earth shall be, and all the dead be raised, is consentaneous to the Scripture, but the order, that is here set down, is not expressed therein.

These signs of the dissolution of the World in this order, is a meer fiction, and the product of wanton wits, repugnant with it self in many particulars, contrary to the Scripture, and makes the particular day of Christs coming, and the end of the World, certainly known, at least to those that shall be alive, on the fifteenth day before the Worlds dissolution, and Christs coming; who yet hath told us, that no man knows the day nor the hour, in which the Son of man cometh, *Mat.* 24. 36. and that this day shall come on the wicked then alive, as a thief, and when they shall be secure, and little think of any such thing. As the Flood in the dayes of *Noah*, and fire from Heaven upon the sinfull *Sodomites*, *Mat.* 24. 38, 39. But there will be very great and dreadfull things that shall go before the burning of the World, which will heighten the fears, and increase the horrors of the wicked, and adde unto the terror of this Fire.

SECT.

SECT. XXV.

Of the concomitants, consequents, and effects, of the Fire whereby this World shall be burned.

5. THe *concomitants, or the things that shall be at the same time with the burning of the World, will make this time and this fire the more dreadfull and the more amazing*; and *what* and *how* many Circumstances shall then aggravate the misery of the wicked, will be abundantly more felt and understood than now my tongue can possibly express, or heart of man conceive. Imagine them now to have the sentence of damnation lately passed upon them, and to be adjudged to eternal sufferings, that were commanded to depart from God, and Christ, from Saints and Angels; from the Kingdom and the Crown, the Crown of life, the Crown of righteousness, the Crown of glory, the Heavenly Paradise, the Masters Joy; the New *Jerusalem*, the Heavenly City, all which they now must loose, and are banished from. Imagine them now to be given up to the cruelty of the Devils, that those that were

insinuating tempters, are now Gods executioners, and merciless tormentors of them: Imagine what hideous out-cryes they will make, what dolorous lamentations they will utter, when the Devils first shall lay hold upon them, to drag them to a worser place than a burning World, a world all in flames, shall be. Imagine, what inward vexation and perplexity they shall be filled with, to see all that they laboured for, and damned themselves for, to be all in flames; that which they loved most, and delighted in most, and chose for their portion and their happiness, to be all in a light and consuming fire: Imagine that God and Christ is frowning upon them; the Angels driving them; the Devils dragging them from God, and from the place of Happiness; imagine them all in flames, bidding farewell to God and Christ for ever; to bid adieu to all their Friends that were godly, and now safe with Christ, for ever; to bid adieu to hopes of ever being better with them; to be filled with despair, because they shall then perceive it will never be better with them. Imagine them now to begin, or to continue in their late-begun accusations, and out-cryes one against another, the wicked Children

dren crying out against their ungodly parents, that by want of Religious education, by their wicked and bad examples have brought them into that begun, never to-be-ended misery. The ungodly husband crying out against his graceless wife, and the graceless wife against her ungodly husband, that provoked one another to wicked works, and to an ungodly conversation; one sinful companion against another, as mutual causes of their present miserable condition. Oh now what wringing of hands! what beating of breasts! what tearing of hair! what gnashing of teeth will be amongst these miserable lost souls, when they see this fire kindled, and no way left for them to escape. Reader, if thou wouldst know further what shall be the dreadful concomitants that shall go along with the burning of the world, I cannot satisfie thee in all, but I would advise thee so to live, and make thy peace with God, to repent of, and turn from thy sin, and get an interest in Jesus Christ, that by experience thou maist never know what they will be.

6. The consequents or the things that will follow after the burning of the world, will make this fire to be the more dreadful to the wicked.

wicked. This is doleful for them to behold, it is ſad for them to feel; but what is to follow is beyond conception worſe. That they muſt be after this, and out of this, be dragg'd down to hell, be halled to eternal outer darkneſs, where the worm ſhall never die, and the fire never be put out. To go down to the bottomleſs pit, to the place prepared on purpoſe to torment them; to be there with curſed devils, and the damned Fiends of hell, will fill them with unſpeakable horrour. Oh now the outcries they will make: this is much that we endure, but this is not all: this is bad, but this is not the worſt: to abide in this fire is intollerable, but to go into an hotter, and more dreadful, and more laſting; Oh how doth this vex, and wound, and pierce their hearts! Imagine the diſmal, black and direful thoughts that they are filled with in their paſſing to the flames of hell: what they feel doth make them miſerable, but what they fear and are going to, addeth to their miſery.

7. *The Effects of this fire, and that which ſhall be done by it, will make it dreadful to the wicked.* Papiſts think that this fire ſhall have the power and the force of four other fires, and that thoſe things ſhall be effected

effected by this, which are done by them. As, 1. it shall be like the fire of hell, for punishing of the wicked, and the wicked shall be pained in this as well as in the fire of hell, which they must after be thrust into. 2. To the fire of Purgatory, for purging the good from their venial sins. 3. To terrestrial fire, for the consuming of vegetable and sensible creatures. 4. To elementary fire, for the altering or innovation of the Elements. But the second of these, that this fire shall purifie the good, is attributed to this fire upon many mistakes. Supposing that there are some sins that are venial, in their sense, as opposed to mortal sins; supposing that there is a fire of Purgatory, to which they resemble this of the last day; supposing that the godly then shall be pained and suffer in this fire, the contrary of which before hath been proved. But the effects will be terrible in the burnings of Plants, and Trees, Towers, Cities, Kingdoms, Heaven, Earth, in burning beasts of the field, and birds of the air; and chiefly terrible to them, as they themselves shall suffer by it.

SECT.

SECT. XXVI.

The properties of the fire whereby the world shall be burnt.

8. THE *properties of this fire might make all the wicked upon earth to tremble at the fore-thoughts thereof.* All fire is dreaded, when mens houſes, goods, bodies are in danger by it; but this fire will be more terrible than any fire that ever was upon the earth. Fire that came down upon *Sodom*, Oh how terrifying was it to the ſufferers! Oh what hideous outcries may you imagine to have been in *Sodom*, when the City was all in flames! their houſes, their goods, and their bodies, all involved in it! Oh the noiſe there was, partly by the ratling and cracking of their houſes, and partly by their diſmal dolefull lamentations: but this was ſhort, but little, but ſmall, in compariſon of the fire that ſhall be kindled for the burning of this world. And that,

Firſt, In regard of the *univerſality of it.* It ſhall not be a fire kindled upon a Town or two, upon a City or two, or ten, or twenty;

twenty, upon a Kingdom: but it shall be a general burning, all Towns, all Cities, all Kingdoms and Nations, Heaven, Earth, all shall burn, nothing shall escape it. When the fire spread it self to such a compass in *London*, what consternation of spirit were many filled with! but to see this fire so general, so universal, what astonishment, amazement, and fear must then possess their hearts? Oh what a smoak will then ascend! Oh what flakes and flames of fire in all parts and places of the world shall then be seen?

Secondly, In regard of *the heat of it*, it will be more terrible than any fire upon earth ever was, and this appears, it shall be so exceeding hot, because it will be so universal. Fire in a little matter or fuel is not so hot, as when it hath abundance for it to prey upon. If there were a fire made of a thousand thousand barrels of Brimstone, Pitch, Oil, and other combustible matter, and were laid a thousand thousand miles compass, and every mile within that space filled with such barrels as high as the strength and art of men could pile them, and all should burn at once; yet this would be but like a little fire in a wisp of straw in comparison of the

fire

fire at the end of the world; for this could not set the world on fire, nor burn up all the works upon the earth, nor cause the heavens to melt; which yet this fire shall do.

Thirdly, This fire *cannot be quenched by all the wicked that shall then be raised, and be alive.* I am not now speaking concerning the duration of this fire, how long it shall burn; I say not, it never shall be quenched; but that all the wicked then concerned, shall not be able to put it out, if they should endeavour (though the total absence of hope will prevent any such attempt) yet it would be a thing impossible to effect the extinction of such flames. If all the innumerable millions of men should set themselves to hardest labour, and they had an Ocean of water to lade out off, to cast upon it; yet it would burn, and flame, and rage, and scorn all the opposition that they could make. But alas, there is no room, nor place, nor means, nor liberty left them by God, for any such endeavour: no, but it must burn, and they look on, and not go about to quench it; they shall feel it, and not attempt to extinguish it, and that will add unto the terrour of it.

SECT.

SECT. XXVII.

Use of Exhortation.

Six reasons why the burning of the world is so often mentioned in 2 Pet. 3.

SHall all these things be dissolved, and all this world be burnt with fire, then let me exhort thee, Christian Reader, in the name and fear of God, to the discharge of those duties, and to the avoiding of those evils, which thy sober reason, if thou sit down and seriously consider of this subject, together with an enlightned conscience, will dictate to thee, are to be performed, and avoided. Yea, I do in the name of God beseech (that I may not say I do command) thee, as ever thou would'st escape the fire of God's anger, the fire by which the world shall be burnt, and the fire by which the damned shall be tormented, that thou faithfully, sincerely, conscientiously practise the duties, which are necessary to thy safety at that day, and avoid those evils that will else undoubtedly expose thee to the scorching of these flames, and after them to the flames of hell.

hell. The Apostle doth often in one chapter inculcate this doctrin, presseth it again and again. 1 Pet. 3. 7. *But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men.* And he is upon this subject again in the 10. verse, *But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up.* And again is upon the same subject, verse 12. *Looking for and hasting to the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements melt with fervent heat.* And again, verse 11. *Seeing then that all these things shall be dissolved* —— And again, the fifth time, verse 14. *Wherefore, beloved, seeing that ye look for such things, be diligent* —— Now what may be the reasons, why the Apostle doth so often in one chapter, urge this doctrine, and makes such use thereof? This doth teach,

1. The *great need that we have to be put in mind of the dissolution of this world*; while we live, and do prosper, we are apt

to

to think our mountain standeth strong, and we shall never be moved. As the old world were careless and secure, that it was but needful for *Noah* to put them in mind of the destruction that was coming upon them; so it is no more, than what is necessary for the Apostle, and God's Ministers after him, to put the inhabitants of this world in mind, that this world must be dissolved and have an end. It is a necessary subject, therefore the Apostle doth so much insist upon it.

2. It shews *how apt we are to forget this doctrin of the world's dissolution.* We are crying in our hearts, It is good for us to be here; we are well setled, we have good shops, and good trading, and gain comes in apace. Thus men begin to feather their nests, to settle their abode, and their hearts too, upon this earth, and forget that all these things must be burnt up with fire.

3. It shews *the backwardness of mens hearts to believe it will be so, or at least to shew the forwardness of their hearts to wish that it might not be so.* Without doubt it is the secret wish of many, Oh that they may never die, and that this world may never end! that they may always live, and

that

that this world may always last; and they would desire no greater happiness, they would not wish for better pleasures, for better delights, nor for a better place: too too many would never take it ill, if God would suffer them to enjoy their pleasures and comforts for ever in this world, though he never took them into heaven. Now since mens hearts are loath to believe this doctrin, and would secretly in their hearts fain have it to be otherwise, it is necessary that it should be much insisted upon.

4. It may hint unto us, that *the certainty of the worlds dissolution, at least-wise in such a way and manner, is not to be known by the light of nature.* Probable conjectures Heathens have had of the end of the world, and something they have spoken concerning fire, by which it should be destroyed, but all they say riseth not to an infallible certainty: for God alone, that made the world, can tell what he intends to do with it, how long it shall remain, and when and how he will destroy it, and put an end unto it. Now those Doctrines that are not cognoscible by the light of nature, are oft to be inculcated, and often whetted upon our minds.

minds. The frequent repetition then of this doctrine by the Apostle, shews the sublimity of it, and the infallible certainty thereof to be by divine revelation.

5. It teacheth us *how much all men are concerned to make preparation for this day of the worlds dissolution.* If it were an indifferent thing what state mens souls were in, when this world shall be in flames, that it were no matter whether they were good or bad, the holy Apostle, who speaketh not a word impertinently, not a word that hath not its weight, would not again and again, so often urge men therewith. It is doubtless the greatest work we have to do in this world, to make ready against the dissolution of it: not to think of setling here, but to prepare a place, and to get a mansion for our selves in the world to come.

6. It doth teach us the *tendancy there is in the nature of this doctrine, to stir men up to a diligent preparation for another world*: For the Apostle doth first doctrinally assert the dissolution of this world, and proves the certainty thereof, and then from thence exhorteth men to a serious holy life, and chooseth this as a fit medium to prove this conclusion, that men should

ſhould be diligent to live in univerſal holineſs, and to be without ſpot, and blameleſs, thus. If this world ſhall be diſſolved, then all men ought to labour to be univerſally holy. But this world ſhall be diſſolved: therefore all men ought to labour to be univerſally holy. The minor he proves, the conſequence is undeniable. And as it is a fit medium to convince mens judgments of their duty, ſo it is an awakening ſubject to work upon their affections, and to make an impreſſion upon their hearts ſo to do.

Let no wicked and ungodly ſcorner therefore ſay, What mean theſe Preachers to be ſo hot, and ſo fervent in urging the end of all things, and in preſſing men to ſuch care and diligence in preparing for another world: I tell thee, they are ſo hot and fervent now, that thou maiſt not complain and ſay, when this day ſhall come, I am hot, and full of fervent heat, by reaſon of this fire that is burning of the world.

SECT.

SECT. XXVIII.

Six motives from the burning of the world to discharge the duties after mentioned.

BEfore I do particularize the duties that are incumbent upon thee, Christian Reader, from the consideration of the worlds dissolution, I shall press thee to be willing and resolved to practise and perform them, by these following motives.

1. The dissolution of this world is *certain*, therefore it behoves thee to set upon the practice of the following duties. If it were uncertain whether thou shouldst die, and whether the world should be dissolved; yet if there were a strong probability of both, it would be thy wisdom to prepare for both. But if thou could'st rationally argue, It may be it may be so, and it may be it may not be so; if it were a disputable point, yet since there is a probability of it, if thou wouldest consult thy safety and thy happiness, if this should come to pass, it is requisite thou shouldest without delay labour to be holy. But since

it

it is beyond all doubt, that thy life must end, and that this world shall end, thou art not in thy wits, nor in a sober mind, if thou dost neglect to make provisions for it.

2. The time when these things shall be is *uncertain* and *unknown* to man, therefore it behoves thee speedily, without delay, to be making ready for it. The certainty of the thing, and the uncertainty of the time, when it shall come to pass, should move and stir thee up to all possible diligence. And though thy life may end before this world doth end, it is all one for that, because when thou art dead there is no preparing for it. Wilt thou then be so void of reason, as well as grace, when thou art assured by the God of truth, that this world shall perish, and thou hast only the time of a short uncertain life to escape the dread and terrour of this day, to sport thy little-time in jollity and mirth, and make no more provisions for this day than thy horse or dog, that knoweth nothing of it, nor is so much concerned in it.

3. When this day is come, and thou seest this world in flames, *it will be too late* to use any means to be delivered from the

the danger and the dread thereof. Now if thou cry and call to God, now if thou weep and mourn for sin, now if thou accepteſt of Chriſt upon Goſpel-terms, it may, it will be well with thee: as yet Chriſt doth call unto thee, and mercy waits upon thee, and the Spirit ſtriveth with thee, that if thou doſt not harden thy heart, and keep thy ſins, thou maiſt be happy. But when once this day is come, and the Judge be ſet, or riſen from his Throne, and thou in thy ſins, though thou couldeſt ſhed rivers of tears, and weep then as faſt as now thou ſinneſt; yea, couldeſt ſhed a thouſand tears for every ſin thou now committeſt; though thou ſhouldeſt cry, and call, and beg upon thy knees for mercy, pardon, for the leaſt mitigation of thy dreadful and intollerable pain, all would be in vain, for the day of grace will then be over, and the day of vengeance then is come upon thee. The day of Goſpel-tenders is at an end, and the day of wrath is come, and the Judge will be inexorable, and thou therefore muſt needs be miſerable: then know thy time and ſeaſon, and what thou will do, in order to this day, do it quickly; to day, before to morrow, this hour before the next.

4. If thou wouldest be diligent in pre
paring for this day, it would be *a certa*
help for the preventing of many sins, a
the resisting of many temptations; fo
to prepare for this time, and to give th
self a liberty to sin, and to yield unto th
temptations of the devil, are inconsisten
for he that carefully, and conscientious
avoideth sin, performeth duty, resists tem
ptatious, doth wisely prepare for this da
and he that carefully and conscientious
prepareth for this day, will heedfully ab
stain from sin, perform duty, and res
temptations. This is therefore a pres
benefit thou wilt have by setting upon
godly course of life; thou wouldest no
swear, thou wouldest not so often be in
temperate, thou wouldest not give th
self to please the flesh, thou wouldest no
pray so coldly and luke-warmly, tho
wouldest search thy heart more narrowly
thou wouldest walk in the ways of Go
more resolvedly and evenly. And a
this would be thy present profit and advan
tage by so doing.

5. The *benefits* thou shalt have at the
dissolution of the world, the recompence
and reward should make thee willing and
industrious to the present performance of
thy

thy duties. Then thou shalt not lose thy labour, then thou shalt not repent thee, that thou prayedst so much, and mortifiedst sin so much, that thou wast so careful and so strict in all thy ways. When thou seest the wicked burning, scorched in those flames, it will chear and comfort thy heart, that thou didst, when thou wast upon the earth, what the wicked would not do, and that thou didst not, those things that they were wont ungodlily to do. Then this day shall be to thee a Coronation-day, and Christ will set a Crown, a Crown of life, of righteousness, of glory upon thy head; a Crown incorruptible that fadeth not away. Then will thy Lord say to thee, Well done good and faithful servant, come enter into thy Masters joy. Now reap the fruit of all thy prayers, and tears, and labours: of all thy sorrows and sufferings which thou endurest for my sake, and in hope of the happiness at this day to be revealed. For thy tears thou shalt have joy, and for thy labours thou shalt have rest, and for thy shame which thou wentest through for my sake, thou shalt have glory. Though thy tears and labours did not deserve it, yet I, according as I promised thee, do freely give all unto thee.

4. If thou wouldest be diligent in pre-
paring for this day, it would be a certain
help for the preventing of many sins, and
the resisting of many temptations; for
to prepare for this time, and to give thy
self a liberty to sin, and to yield unto the
temptations of the devil, are inconsistent:
for he that carefully, and conscientiously
avoideth sin, performeth duty, resists tem-
ptations, doth wisely prepare for this day:
and he that carefully and conscientiously
prepareth for this day, will heedfully ab-
stain from sin, perform duty, and resist
temptations. This is therefore a present
benefit thou wilt have by setting upon a
godly course of life; thou wouldest not
swear, thou wouldest not so often be in-
temperate, thou wouldest not give thy-
self to please the flesh, thou wouldest not
pray so coldly and luke-warmly, thou
wouldest search thy heart more narrowly,
thou wouldest walk in the ways of God
more resolvedly and evenly. And all
this would be thy present profit and advan-
tage by so doing.

5. The *benefits* thou shalt have at the
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thy duties. Then thou shalt not lose thy labour, then thou shalt not repent thee, that thou prayedst so much, and mortifiedst sin so much, that thou wast so careful and so strict in all thy ways. When thou seest the wicked burning, scorched in those flames, it will chear and comfort thy heart, that thou didst, when thou wast upon the earth, what the wicked would not do; and that thou didst not, those things that they were wont ungodlily to do. Then this day shall be to thee a Coronation-day, and Christ will set a Crown, a Crown of life, of righteousness, of glory upon thy head; a Crown incorruptible that fadeth not away. Then will thy Lord say to thee, Well done good and faithful servant, come enter into thy Masters joy. Now reap the fruit of all thy prayers, and tears, and labours: of all thy sorrows and sufferings which thou endurest for my sake, and in hope of the happiness at this day to be revealed. For thy tears thou shalt have joy, and for thy labours thou shalt have rest, and for thy shame which thou wentest through for my sake, thou shalt have glory. Though thy tears and labours did not deserve it, yet I, according as I promised thee, do freely give all unto thee.

6. The *miseries* thou wilt *then* be in if thou dost now neglect to prepare for that time, should move thee to it. The joy will not be so great, if thou prepare, but thy sorrow and thy misery will be as great, if that day come upon thee unawares, and finde thee in thy sin; that day which will be to the Righteous a day of redemption, a day of consolation, a day of glory; will prove to thee a day of desolation, a day of perdition, a day of unconceivable misery, and just and endless condemnation. Thus thou seest, of what great importance this is, that thou art exhorted to, weigh them, and be willing, and I will proceed to tell thee what thy duty is.

SECT. XXIX.

Containing Twelve Duties from the consideration of the burning of the World.

1. SHall all these things be dissolved and burnt up with fire, and will the Lord come to render his anger with fury, and his rebukes with such fiery flames, *then make thy peace with God, and get him reconciled to thy Soul:* For wo be to thee

that ever thou wast born, wo, wo, a thousand woes be to thee, if when he comes with such flames as these, thou be an enemy to him, an hater of him; better, a thousand times better, thou hadst been made a Dog, a Toad, the vilest, and the most venemous Serpent, than a rational Creature; for if they burn in this fire, they will die by it, but thou must burn, but canst not die; the burning of the beasts, is not for any thing that they have done against the Lord, but what the Creatures suffer, is for the sake of sinfull man, by whose sin it was made subject to vanity; and if God will burn the bruits, and all sensitive Creatures, Plants and Trees, yea all Vegetables that never did offend him, that never did transgress, being not capable of sin, then what will his anger and his fiery looks, and his flaming wrath against thee be, that shalt be found to be one that livedst in thy sin, and dyedst in thy sin: that wast born, and livedst and dyedst an enemy to God? that wast born without grace, and livedst without grace, and diedst without it too? How shall such stubble stand before such consuming fire? How shall such briars and thorns stand before devouring flames? What! wilt

thou dare to look the Lord Jesus in the face, when flames of fire are round about thee? Oh sinner, consider, thou canst not deal with an angry God, thou canst not shun nor avoid these flames; oh then fall down upon thy knees, leave thy sins, and beg, and cry, and call to God, that when he cometh, thou mightst be found of him in peace. This is the Apostles counsel to thee. 2 Pet. 3. 14. *Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace* — in peace with God, in peace with your selves, in peace with one another.

For if God be thine enemy then, he will be thine enemy for ever, no peace to be made between God and thy Soul to all eternity, for he will be implacable; none to satisfie his Justice for thee, and thou canst not do it thy self by all thy sufferings: there will be none to mediate or to intercede for thee. Agree therefore with God that is thine adversary quickly, while thou art in the way with him, left when thou comest to this certain end of all things, this angry God deliver thee to the Officer, and thou be cast into Prison; Verily, I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost

most farthing; that will be never. Sit down with thy self and consider, whether thou art able to meet this God that cometh against thee, with thousands of thousands, if not, while he is yet a great way off, (and yet it may be not so far as thou imagineſt) and send up thy prayers to him, and desire conditions of peace.

2. Shall all these things be dissolved and burnt with fire, then *draw off thy heart and thine affections from the World, and all things that are therein.* Love not that with predominant and prevailing Love, that shall be thus burnt up and consumed at last. Be weaned from this World, and set not thine heart upon it. 1 Cor. 7. 29. *But this I say, brethren, the time* (of life and of this world) *is short.* What then? *It remaineth that both they that have Wives, be as though they had none.* 30. *And they that weep as though they wept not, and they that rejoyce as though they rejoyced not; and they that buy, as though they possessed not.* 31. *And they that use this World, as not abusing it:* and the reason is subjoyned: *For the fashion of this World passeth away.* And the Apostle *John* exhorteth to the same duty, and enforceth it with the same reason. 1 Joh. 2. 15. *Love not the World,*

neither the things that are in the World— 17. *And the world passeth away, and the lusts thereof—* It will be a vexation to thy heart at the last day, to see that ... which thou hadst set thine heart to ... burning in this fire; and when thou ha... seen these things which thou hast love... more than God, to be burnt before thine eyes, thy body and thy soul must be tor... mented in the flames of Hell, for this thy folly, that thou lovedst them more, tha... thou lovedst God.

3. Shall all these things be dissolved an... burnt with fire, then *lay up thy treasure ... heaven.* If a mans house be burning, he wi... save what he can, and if his house be ... in flames, he will hasten to provide ano... ther: be thou as wise for the World to ... come, as thou and others are for this pre... sent world. Thine earthly house must b... dissolved, not only thy body, but thy hous... in which thou dwellest; make sure tho... of an house in Heaven, of a Mansion tha... is above; thine earthly riches, thy silve... and thy gold will all be melted in this fire... therefore lay up for thy self treasures i... Heaven, where neither moth nor rust d... corrupt, and where thieves do not break through, nor steal, nor flames break in,

and

and waste. If the Citizens had certainly known when the fire would have been kindled, and how far it would have spread, they would have saved much more of their goods, than being surprized by the hasty flames, they were able to do; they would not have removed them from one place where the fire was, to another to which it did make speed in a few hours: and so what they saved from the fire in one place, was consumed by it in another. Thou dost know that the end of all things will be, and that these flames will be kindled throughout the world, therefore there will be no place secure upon Earth, nor under Heaven; the only place where thou canst safely lay thy treasure from the fire, that shall be kindled at the end of this World, is above the Heavens.

4. Shall all these things be dissolved and burnt with fire, *then do good with what you have, while you do enjoy it.* It was a great comfort I do not doubt to many that sustained great loss by the late Fire, that they had well improved the Riches, the Estate, that God had, till then, entrusted them withall, in relieving the distressed members of Christ, and not with-holding of it, when God did call them to lay it out

upon his poor; and it is or may be ſting to the covetous, to the cloſe-hande Worldlings, that they locked up their ruſ Gold, and canker'd Silver, from all char table pious uſes, and reſerved their goo and weares for the conſuming Flames. I will be thy comfort at the general Confu gration of the World, that thou didſt ſuch a time, help one that was poor, fed one that was hungry, cloath another tha was naked, received another into th houſe, that was baniſhed and harbourleſ If thou ſinfully ſpareſt now, it will be a conſumed then, if thou lay'ſt out for Go now, it will be a comfort to thee then, an return to thy account.

5. Shall all theſe things be diſſolved an burnt with fire, *then be much in fervent prayer unto God, and ſpend much time upo thy knees at the throne of Grace*; watch for an opportunity to put up thy requeſt and ſupplications unto God, and when thou haſt it offered, do not let it ſlip. 1 Pet. 4. 7. *But the end of all things is at hand*: what then? what duty follows upon that? *Be ye therefore ſober, and watch unto prayer*. And there are many reaſons why the conſideration of the diſſolution of the World, and the neerneſs of the end of all things, ſhould

should enforce the practice of this duty: viz. So many sins that a man hath committed against God, so many reasons he hath, for holy, fervent Prayer, that these sins might not then be laid unto his charge: So many things as any man wants to make him fit for that day, so many reasons he hath, why the thoughts of this day should move him to this duty: the great and many dangers that all ungodly men will then be in, and the evil things that at that day shall be inflicted upon them, are still so many reasons for this duty: that we may have confidence to lift up our heads at that day, and be able to stand before the Son of Man, is a reason why now we should lift up our hands unto him in the Heavens, and fall down before him at his Foot-stool. When Christ had been speaking of the end of the World, and of his coming, he exhorts to this, *Luk.* 21.36. *Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.*

6. Shall all these things be dissolved and burnt with fire, then to thy Prayers *add holy watchfulness*. These two Christ joyns together, *Luk.* 21.36. and these two the Apostle

Apoſtle joyns together, 1 Pet. 4. 7: a
both from the conſideration of the end
all things. Thou muſt watch, that tho
mayſt ſubdue thoſe ſins thou prayeſt
gainſt, which elſe will make thee aſham
and affrighted at that day: thou mu
watch after thou haſt prayed, that tho
mayſt give all diligence, and uſe all ende
vours for the obtaining of thoſe thing
that thou prayeſt for in order to thy hap
pineſs, when that time ſhall come.

7. Shall all theſe things be diſſolved an
burnt up with fire, then *be unblameable i
thy life, keep thy ſelf without ſpot*: However,
be carefull that thy ſpots be no other tha
the ſpots of Gods Children. Indeed whe
this day ſhall be, the people of God ſhall
be preſented unto God without ſpot and
without blemiſh, or wrinkle, or any ſuch
thing. *Epheſ.* 5. 27. and the forethoughts
of this dreadfull time, ſhould ſtirr us up to
the greateſt diligence, to preſerve our ſelves
from the ſpots of the wicked. 2 Per. 3. 14.
*Wherefore, beloved, ſeeing that ye look for
ſuch things, be diligent that ye may be found
of him in peace, without ſpot and blameleſs.*
Take heed of thoſe ſpiritual Plague-ſpots,
that are the marks of ungodly men, as are
all open, groſs and ſcandalous ſins; from
which

which Christ also doth dissuade, by this argument taken from the end of all things. Luk. 21. 34. *Take heed to your selves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares,* 35. *For as a snare shall it come on all them that dwell on the face of the whole earth.*

8. Shall all these things be dissolved and burnt with fire, then to unblameableness of Life *add also inward holiness and cleanness of heart:* Labour after heart-purity. For this day of the general burning of the World, will be a purifying day; not to those that are then found impenitent, but to the Creatures that are made subject to vanity now for the sin of Man. God will purifie them by this fire, and therefore thou shouldest *now* get thy heart cleansed from all inward filthiness, and from all secret sins. 2 Pet. 3. 11. *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.* There must not be only an holy conversation in regard of our outward deportment in the World before men, but we must be godly also, and both because all things shall be dissolved; now he that is godly doth endeavour to be like God,

God, who is good and holy, not only in his wayes and works, but in his nature.

9. Shall all these things be dissolved, *then look for, and hasten to this day.* Live in expectation of it. Look for it as a time that will surely come, and a thing that will certainly be. 2 *Pet.* 3. 12. *Looking for, and hasting unto the coming of the day of God, wherein the Heavens being on fire shall be dissolved, and the Elements shall melt with fervent heat.* Προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν, Looking for and hasting the coming of the day of God.

But the day is fixed, it is unalterably determined, how then can we hasten this day of the Lords coming, in which all these things shall be on fire. I answer: when we repent of sin, and hasten unto Christ, and do what we can to bring others of Gods Elect unto a participation of saving grace, then, as much as in us is, we hasten this day; because when all the Elect are gathered in, this day will come: God doth but graciously wait for the filling up the Number of his Elect, to bring them unto himself, by repentance and faith, and then he will set this World on fire. This world shall be burnt for sinners sakes, and yet this World is preserved for a while from

these

these flames, for sinners sakes. And therefore after the Apostle had proved the certainty of the worlds dissolution, he gives a reason of the world's continuance as yet, 2 Pet. 3. 15. *And account that the long-suffering of the Lord is salvation:* it prolongs and tends to the salvation of the elect, that God doth not presently destroy this world. Every one that is converted himself, or is instrumental to convert another, may be said to hasten this day of the Lord.

It is the property and the character of a Saint to look for this time. Tit. 2. 13. *Looking for that blessed hope, and the glorious appearance of the great God, and our Saviour Jesus Christ.* Phil. 3. 20. *For our conversation is in heaven, from whence also we look for a Saviour, the Lord Jesus Christ.*

10. Shall all these things be dissolved and burnt with fire, *then keep thy stedfastness, and persevere in that which is good.* Lot's wife, when *Sodom* was on fire, for looking back was destroyed; and those that look back, and draw back from the good ways and works they have been engaged in, shall be severely punished when the world shall be on fire. The Apostle spending a chapter on purpose about the general fire at the end of the world, adderh

this

this exhortation, 2 Pet. 3. 17. *Ye therefore, beloved, seeing ye know these things before,* [viz. concerning the dissolution of the world] *beware lest ye also, being led away with the errour of the wicked, fall from your own stedfastness.* He that falleth certainly from God now, shall have the flaming wrath of God fall upon him at that day.

11. Shall all these things be dissolved and burnt with fire, *then get high degrees, and great encrease of grace.* Since all these things shall be burned, he will prove to be the wisest man, not that gets most riches, but he that gets most grace. Grace will abide this fire, grace will preserve from hurt by this fire: but yet the more grace the better, both in regard of thy present fore-thoughts and meditations of this day; the more grace, the more comfort, and the less fears; and in regard of thy glory and reward when this time shall come, the more grace now, the more glory hereafter. The more faith thou hast, the more love and lively hope, the more delights thou wilt find in the fore-thoughts, and in the very approach of this day.

But particularly grow in the knowledge of Jesus Christ. For it is through

Christ

Christ alone that thou canst be delivered from the danger of this day, and from the fears thereof. Grow in the experimental knowledge of him, that will be Judge at that day. With this the Apostle concludes his doctrine of the general burning of the world, and of Christ's coming, 2 Pet. 3.18. *But grow in grace* [in all grace] but particularly in the *knowledge of our Lord and Saviour Jesus Christ* ——

12. Shall all these things be dissolved and burnt with fire, then *really live in the belief of this truth, as if thou now sawest it with thine eyes*; thou hast more reason and greater evidence to believe that this fire will be kindled, then if thou sawest it already flaming with thine eyes, for thou hast more reason to believe God, that is infallible, than thy own senses which may erre, and may be deceived. And it is the excellency of faith to realize things not seen, and presentiate things to come. *Heb.* 11.1. By faith thou maist look upon heaven, as sure, and near, and everlasting; by faith thou mightest see this world near its end; by faith thou maist see the things that are not, as sure as if they were, when God hath promised, and by faith thou maist see the things that are, as if they were

were not, when God hath ſpoken that they ſhall have an end. Faith looks on things that are not, as real entities, [ſo *Abraham*, *Rom.* 4. 18. to 22.] and things of this world that are, as meer nullities; it ſeeth, as it were, the fire (according to God's word) cauſing this world to periſh. And to have a realizing faith of this day, and the burning of this world, what an influence would it have upon thy heart and life? wouldeſt thou ſo eagerly labour for this worlds enjoyments? Wouldeſt thou pull them, as it were, out of the fire, with ſo great hazard and danger of thy ſoul as now thou doſt? Oh what advantage wouldſt thou, and I, and all find, by looking with a ſtedfaſt eye of faith upon the flames and ſmoaks that ſhall aſcend at the general conflagration of the world. Remember, it will be as ſure, as if we all did now behold it.

Rebukes

Rebukes for SIN BY Flames of Hell.

Isaiah 66. 15.

For behold, the Lord will come with Fire, and with his Chariots like a Whirlwind, to render his Anger with fury, and his rebukes with flames of Fire.

SECT. I.

Where Nine Questions concerning the Fire of Hell, in which the wicked shall be tormented.

DReadful is the Fire of Gods Anger, when kindled against a people or a person in this world; dreadful was the Fire whereby so great a part of *London* was turned into ashes, and laid in rubbish; dreadful will be the Fire that

that shall be kindled at the coming of the Lord to Judgement, whereby this world, and all the works therein, shall be burnt up: But the most dreadful Fire of all others, will be that Fire that shall burn in Hell, that is prepared by an angry, wrathful God, for the tormenting of his enemies: And though *Aristotle*, that had no particular discoveries of the pains and punishment of Hell Fire, called death, πάντων φοβερῶν φοβερώτατον, of all terrible things, the most terrible, yet those that have read the Bible, and looked into the Word of God, and understand what God hath spoken concerning Hell Fire, and the miserable condition of damned Reprobates that shall be tormented thereby, will see much more cause to call that place, and Fire, of all dreadful things, the most dreadful.

Having spoken of the coming of the Lord in Anger, like to Fire, in any particular and sore Judgements against sinners, and of his coming against a Kingdom, or Cities, rebuking them for sin by common Conflagrations, and of the Lords coming at the end of the world, and kindling a Fire whereby this universal world shall be all in flames; it remaineth

now

now that I next proceed to speak of the Lords rebuking transgressours for their sins, by flames of Hell in the life to come, in this Doctrine.

Doct. *That the Lord, whose Anger is like to Fire, will certainly rebuke, torment sinners in another world, with the dreadful, painful flames of Hell Fire.*

I cannot, I do not undertake to set forth in this discourse, the exquisite pain, the great sufferings of ungodly men, when they are rolling in this lake of Fire, what tongue can express, what they shall feel? what words can signifie, what they shall find? what heart can imagine the greatness of their misery? and therefore some have supposed, that if all this Earth were Paper, and all the Sea were Ink, and all the piles of Grass, were so many Pens, and all the Men upon Earth were imployed to write down the miseries of the damned, scorched, burning in this Fire; all that could be imagined by them, and contained in so great a Volume, would come infinitely short of what *there* shall be endured: For as the joyes of Heaven, and the happiness of the Saints in glory, doth exceed all the thoughts of men, so do the torments of Hell. As *eye hath not seen, nor ear heard,*

nor

nor can it enter into the heart of man to conceive the things that God hath laid up for them that love him, Isa. 64. 4. 1 Cor. 2. 9. So eye hath not seen, nor ear heard, neither can it now enter into the heart of man to conceive, what things God hath prepared for them that hate him: The eye of man hath seen great torments inflicted upon some in this life; the ears of many have heard of such horrid cruelties, that their eyes did never see; but you may imagine greater evils, greater sufferings than ever any mans eye did see, or than any ear did ever hear; but all is short of what the damned in these flames shall feel: a glorious Angel, or a blessed Saint, that hath been in Heaven, could better tell you what are the joyes, what is the happiness of that place, than any poor mortal man that is yet upon the Earth, than any Minister that is yet hoping for it, and praying and preparing for it, can possibly do. So a Devil, or a damned soul, that hath been in this place of torment, and hath seen and found, and felt the misery there inflicted, could better tell you, what this Fire is, and what the torments are, than any man upon the Earth can do, or those that are praying, repenting, believing,

that

that they may never be cast into that place can now tell you. But because we are not to expect, that God should send an Angel from Heaven, to preach to us the Happiness that is there enjoyed, so neither must we think that God will send a damned soul, or bring him out of Hell, to acquaint us with the misery that is there endured; for we have *Moses* and the Prophets, and we have Ministers sent by God to forewarn us of the wrath to come, of the damnation of Hell, and of the burning of this Fire; and if any man will not hear them, he shall surely feel, and by sad and woful experience know what the pain shall be, that this Dreadful Fire shall put the ungodly to. I shall therefore attempt to speak something of this Fire, and the misery of the wicked that shall burn therein, desiring first of the Reader, that whatsoever thou findest here laid down, to shew the dreadfulness of this place, thou wouldest conceive it to be short of what it is, and to imagine more, unspeakably more than in this little Paper, or by so weak an hand can possibly be noted down.

The things insisted on will be partly { Doctrinal. Practical.

Under,

Under the first are contained these following Questions.

Quest. 1. *Whether God will rebuke and punish sinners for their sin after this life, in another world?*

Quest. 2. *Whether there be such a place as Hell, and such a thing as Hell Fire, by which God will rebuke sinners for their sins?*

Quest. 3. *Whether it be known where this place is, where this Fire burns?*

Quest. 4. *Why God hath appointed such a place, and kindles such a Fire?*

Quest. 5. *For whom this place is prepared, and who are they that shall be burned in this Fire?*

Quest. 6. *Whether the greatest part of men upon earth, shall hereafter burn in this Fire of Hell?*

Quest. 7. *Whether this Fire be material Fire?*

Quest. 8. *Whether there be degrees of pain and torment in several damned persons burning in the same Fire?*

Quest. 9. *Who they be that shall be tormented in this Fire, more than others?*

SECT.

SECT. II.

Quest. 1. *Whether God will rebuke Sinners for their sin after this life in another world?*

IT is certain that God will punish sinners for their sins after this life in another world. This I judge necessary to premise, not only because there have been many in former ages, that have denied it; but because many Atheistical persons in our age do scoff at it, and most do live in those abominable practices, as though they neither believed, nor feared any such thing, the truth of this will appear by Arguments taken

From the
1. Testimony of Scripture.
2. Decree of God.
3. Attributes of God.
4. Desert of Sin.
5. Curse of the Law.
6. Prosperity of some wicked.
7. Judgements of God upon others in this life.
8. Example of Devils.
9. Terrours of Conscience.
10. Immortality of the Soul.

From the
11. Reſurrection of the Dead.
12. Laſt Judgement.
13. Joyes of Heaven.
14. Confeſſion of Heathens.

1. Thoſe that deny not the Divine Authority, and infallible Verity of the Scripture, may eaſily, by the ſearch thereof, be convinced of the certainty of the puniſhments, that ſhall be inflicted upon finally impenitent perſons, after this life: and thoſe that do reject the Scripture, (whoſe Divine Authority is not now my work to prove) may be convinced of future miſery, if they will not remain wilfully blind by ſome of the following Arguments, and if they will, I ſhall leave them to the revenging Juſtice of God, and let them alone, till by the feeling of future torments they ſhall be beyond diſpute certified of the truth thereof. The Scriptures aſſerting the puniſhment of the wicked after this life are more than I have room here to tranſcribe. I will ſelect a few, point at more, though one is ſufficient for the proof hereof, 2 *Theſ.* 1. 9. *Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his Power.* If the puniſhment of the wicked be everlaſting, then they ſhall be puniſhed after this life; this

is cannot be denied, for as much as this
e lasteth but a little while: and the
postle speaks of punishment to be in-
cted upon the wicked at Christs coming
Judgement; after which, time shall be
more. But the wicked shall be pu-
shed with everlasting destruction; which
not meant of the annihilation of ungod-
men (as will after appear) therefore.
ev. 14. 10. *The same* [wicked men] *shall*
rink of the wine of the wrath of God, which
poured out without mixture, (the wine of
Gods wrath in another world is ἀκεράσου,
without mixture of mercy) *into the Cup*
his indignation; and he shall be tormented
ith Fire and Brimstone, in the presence of
he holy Angels, and in the presence of the
Lamb, Vers. 11. *And the smoke of their tor-*
ment ascendeth up for ever and ever: and they
ave no rest day nor night, Luk. 16. 23, &c.
Mat. 3. 10, 12. and 5. 25, 26. Mat. 7. 13.
Luk. 13. 24, 25, 26. Mat. 8. 12. and 11. 22.
and 13. 40, 41, 42. and 18. 8. and 22. 13.
and 25. 30, 46. and 24. 46, 50. Mark 9.
43, 44. Joh. 15. 6. 2 Pet. 2. 9.

2. *God hath decreed the punishment of the wicked in the life to come:* His counsel must stand, *Isa.* 46. 10. He will do all that he hath purposed; there is no altering of his

mind. The wicked are ordained for destruction, 1 *Pet.*2.8. *Prov.*16.4. *Job* 21.30. All the Scriptures that declare the punishment of the wicked in another world, are Gods decree copied out, and discoveries of it: Hell is prepared for them, *Mat.* 25.41. And they are fitted and prepared for Hell, *Rom.* 9. 22. And woe be to that man, that (being not changed by grace) cannot escape these torments, except God change his mind, and alter his decree.

5. *The Attributes of God do require, that final-impenitent persons should suffer in another world.* 1. The Justice of God requireth it, 2 *Thes.*1.6, 7, 8. 2. The abused mercy, and despised goodness of God, calls for it, *Rom.* 2.4, 5. 3. The Truth of God doth assure us of it; he hath said it, and he will perform it; he hath threatned it, and he will effect it; he will not fail in one tittle of his threatning against the wicked, upon the same ground, because he cannot lie; and the God of Truth will damn ten thousand times ten thousands, an innumerable company of drunkards, swearers, hypocrites, unbelievers; yea, all graceless sinners, rather than falsifie his word. Oh woe be to that man that must go to Hell, except Gods Word prove false, and things

not

not done, as the mouth of the Lord hath spoken. 4. The Power of God can perform what he hath willed, and whatsoever he hath promised or threatned. Men may make Laws, and ordain penalties greater than they may be able to inflict: but so doth not God, *Mat.* 10. 28. *And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in Hell*, Luk. 12. 4, 5. Men can do no more than kill the body, but God hath power to cast into Hell.

4. *Sin committed, deserves eternal punishment*; therefore where it is not repented of, satisfied for, nor pardon granted to the sinner, it shall be inflicted. So vile a thing is sin, so contrary to an holy God, that he is resolved that the guilty shall not be free from what it doth deserve (except it be upon Gospel terms, which final unbelievers come not up unto.) Sin is an offence against an infinite God, and therefore doth deserve such punishment, that in respect of duration, shall be infinite, that is eternal, *Rom.* 6. 23. *The wages of sin is death*, that is, not only death temporal, but death eternal; as appears by the Antithesis following, *but the gift of God is eternal life*

life —Thoſe whoſe ſins are not ſatisfied for by Chriſt, muſt endure the puniſhment that is the deſert of ſin, but the ſins of thoſe that dye without repentance, are not ſatisfied for by Chriſt, therefore they muſt endure the puniſhment that is the deſert of ſin. But the deſert of ſin is all miſery in another world; therefore thoſe that dye without repentance, muſt ſuffer thoſe miſeries in another world.

5. *The wicked are under the curſe of the Law*, therefore (dying ſo) they muſt be puniſhed with everlaſting puniſhment; for that have committed ſin, are curſed by the Law, *Deut.* 27. 26. *Gal.* 3. 10. Now the curſe and penalty of the Law, is not referred only nor principally to the miſeries of this life; for as the Promiſes of the Law did not only nor chiefly contain temporal rewards, to thoſe that ſhould obey it, but eternal, *Mat.* 19. 16. The young man enquireth what he ſhould do, that he might have eternal life, which life is promiſed to the obedient to the Law, *Levit.* 18. 5. *Ezek.* 20. 11. *Rom.* 10. 5. And the life there promiſed to thoſe that obey the Law in reſpect of duration, is the ſame that is promiſed to the juſt that live by Faith, *Gal.* 3. 11, 12. So the threatning of the Law

Law to those that are transgressors of the Law, do not contain only temporal punishments in this life, but eternal also in the life to come; else the Arguments to terrifie the disobedient from the breach of the Law, would not be as cogent as the Arguments propounded in it, are for the observation of the Law, and so the transgressors would not be as miserable, as the obedient would be happy; but the misery threatned by the Law, is of equal duration with happiness and life that is promised by the Law; therefore *Gen.* 2. 17. *In the day thou eatest thereof thou shalt surely dye.* The Promise included, is a Promise of eternal life and happiness, the death therefore threatned, is eternal death.

6. *The prosperity of many wicked, all the time they live in this world,* is a sure token of their misery in the world to come. Many wicked in this life do abound with outward enjoyments, they are not in trouble as other men, neither are they plagued like other men; pride compasseth them about as a chain, their eyes stand out with fatness, they have more than heart could wish; and all this, while they speak wickedly, and act abominably, and set their mouth against the Heavens. Now,

though wicked men make their prof
prosperity an Argument of Gods app
bation of them in their waies, yet it is
evident demonstration of their future m
sery, not only by the Word of God, I
3. 10. *Say ye to the righteous, that it shal*
well with him; for they shall eat the fruit
their doings. Vers. 11. *Woe to the wicked,*
shall be ill with him, for the reward of
hands shall be given him. But also by t
light of nature, which teacheth us th
maxim, that it shall be *bene bonis, m*
malis, well with the good, ill with th
bad; but this is not in this life, therefo
it shall be so in the life to come.
Prop. The Judgements which God inflicts
upon many wicked and ungodly persons in th
world, are the very beginnings of the misery
Hell, and fore-runners of it. Though many
wicked prosper, yet many have been sor
ly punished. Indeed the punishment
Hell is begun in the wicked already, o
some in both parts of Hells misery, in all
is one begun. As Heaven doth begin in
hearts of Gods people upon Earth; for
what is the happiness of Heaven? doth it
not lye in communion with God, in like-
ness to him? in the Saints loving, delight-
ing, and rejoycing in him, and in the enjoy-
ment

ment of him? and is not this begun in imperfect degrees already upon Earth? and is not grace a pledge, a pawn of future glory? and how do they differ, but in degrees? so Hell doth begin upon Earth. Every one that shall be damned, is under the beginnings of the punishment of Hell: the greatest part of the damneds misery, is the punishment of loss, that they must be for ever separated from God, the chiefest good, and Christ the only Saviour; and so they are now; they have no communion nor acquaintance with him, they are separated from God, they have no spiritual life; and as grace and spiritual life is the beginning of eternal life, so sin reigning, and spiritual death is the beginning of eternal death.

Besides, the very frame of their hearts is the same (in some measure) as it will be when they be in Hell; as the frame of the hearts of Gods people upon Earth is the same (in their measure) as it will be in Heaven, in loving God, in delighting in him then, as they do now, though more then, than they do now. The wicked will hate God in Hell, so they do upon Earth; they will blaspheme and sin against God in Hell, and so they do upon Earth.

Moreover, upon Earth they have some fore-tasts of the bitterness of the punishment of sense; what else in the wicked is the pain in their heads? the sickness of their hearts? the racking pain by Gout or Stone, and any such like disease? and what else are the extraordinary Judgements of God upon the wicked in this life, but forerunners of their misery in the life to come? To instance only (omitting others) in some extraordinary Judgements of God by Fire upon the wicked, as præsignifications of that Fire they shall be tormented with in Hell. The Fire that came down from God upon *Sodom*, was not only a declaration of Gods present wrath against them, but of that wrath which would be poured out upon them in flames of Fire in another world. The wicked Sodomites went out of one Fire into another, *Jude* 7. *Even as* Sodom *and* Gomorrah, *and the Cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.* So the Fire that came down from Heaven upon the persecutors of the Prophet, 2 *King.* 1. 10, 12. *And* Elijah *answered and said to the Captain of fifty, if I be a man of God, then let*

Fire

Fire come down from Heaven and consume thee, and thy fifty; and there came down Fire from Heaven, and consumed him and his fifty. So the furnace of Fire that was heated for the three Children, on which it had no power, destroyed those that cast them in, *Dan.* 3. 22. So Fire came down upon *Nadab* and *Abihu*, *Levit.* 10. 1, 2. Whence I might argue, if God severely, sometimes punish ungodly men in this world, in the day of his patience, he will much more punish them in the life to come, which to them will be the day of his wrath: but he doth often punish them in this life, in the day of his patience; therefore he will hereafter in the day of his wrath. Sinner, take heed what in this thou dost deny; if thou deny the *minor*, God may prove it to thee by some sore Judgement upon thee before thou dyest; if the consequence, God will give an undeniable proof unto thee, the next moment after, thou art dead.

8. *The Devils are now suffering in another world*, therefore so shall final unbelievers, after their death; that the Devils are suffering the wrath of God, Scripture is full and evident. *Jude 6. And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under*

under darkness, unto the Judgement of the great day. And the consequence is inferred by the Apostle, 2 *Pet.* 2. 4. *If God spared not the Angels that sinned, but cast them down to Hell, and delivered them into chains of darkness, to be reserved unto Judgment, then will he reserve the unjust unto the day of Judgement, to be punished,* Vers. 9. If God spared not the Angels that sinned, but reserved them in chains of darkness, unto Judgement to be punished; therefore he will also reserve ungodly men unto Judgment to be punished.

And though Christ did take upon him not the nature of Angels, but the seed of *Abraham*, and dyed for men, and not for Devils, yet this doth not invalidate the Argument, because those that are final unbelievers, shall be so far from having any benefit by Christs sufferings after death, that it shall be a great aggravation of their sin and misery, that Christ came and offered himself and his priviledges to them, but they would not accept of him, nor them, upon Gospel terms.

9. *The terrours that the hearts and consciences of the wicked are oftentimes, especially upon their death-beds filled with, are grounds of conviction, that there is misery and torments in*

in another world for the wicked to be cast into. Sinners in their health and prosperity, when their strength is firm; and the thoughts of death are far removed, they sing and roar, they drink and carouse, they game and sport, they swear and curse, as if there were no reckoning nor accounting day, no Hell; no place of torment appointed or prepared for them; but if God strike some of these with sickness, that they begin to find their strength decay, their spirits fail, and perceive death, pale death approach, to come into their chambers, to climb up into their beds, to begin to be nibling at their hearts, and God awaken their consciences (which many times he doth) and they look upon themselves at the very brink and border of an eternal endless state, then ask, what do you think now of your former courses? what do you think now of the other world, which its like you will be in, within a day or two, within an hour or two? Oh what hideous out-cryes may you sometimes have your ears filled with from such persons upon their death-beds, saying, and sweating for fear, *I am damned, I am damned; I am going, I am going, I am presently going* out of this world, and I have

not

not repented for my sin; I have not believed on Jesus Christ. Oh woe is me! that ever I was born, because I must bid adieu to friends, to neighbours, yea, to God and Christ, and all his Angels, to take up my lodging among the Devils. I thought not of this when I was well, and that was my folly and my sin, and doth now encrease my terrours and my fears, that I must away from hence into that place, to see and suffer what I would not believe to be. Oh how doth the sinner toss and tumble upon his bed, more for the anguish of his heart, and the terrour of his conscience, than the pain upon his body, by his sickness or disease.

Yea, I have known some my self in the time of health, after the commission of gross sins, as drunkenness, &c. the next day have been disquieted, conscience hath followed them from one room to another, from place to place, from company to company, that they could not rest; what aileth such persons to be disquieted? what is the matter with them, that they are so troubled and vexed in their souls? is it out of love to God? is it out of hatred unto sin? No, for then they would abstain from such courses for time to come; but it

is

is plainly this, because they are afraid of Hell; they are afraid of the misery after death: but why are they afraid, if there be no such thing? or why do they not quiet their consciences by telling them, that they are afraid of a maukin, of that which some zealous Preachers to fill up their hour, must say something; nay, but saith conscience, this is but to lull me asleep, this is but to stifle the beginnings of my accusations; Oh! saith conscience, I will not believe such groundless slams, I will not, I cannot be quiet in this course of sin, for there is a Hell, there is a Fire kindled there; and the sins that thou committest, is the way that leads unto it.

10. *The souls of the wicked are immortal*, therefore they must suffer in another world. The immortality of the soul may be proved by the light of nature, it is immortal, because it is spiritual; a spirit is immortal, *i. e.* hath nothing in it self that is a principle of corruption, whereby it should cease to be; nor is it subject to corruption or annihilation from any thing extrinsecal, but only God, who hath declared his Will in his Word, that souls shall live for ever: But the soul is a spirit, therefore. Such as are the operations of any thing,

such

such is the nature of that thing; for *modus operandi sequitur modum essendi*; but the operations of the rational soul, are spiritual, elevated above corporeal things; as the understanding perceiveth things, and essences abstracted from matter, and understandeth something of God and Angels, which are spiritual substances; therefore it is such it self.

The soul then being immortal, after the dissolution of the body and the soul, it must be received into some *ubi*, some *where* it must be; Scripture tells us but of two common receptacles for the souls of men, Heaven or Hell; but the souls of final unbelievers must not go up to Heaven, therefore they must be thrust down to Hell.

II. *The bodies of the wicked shall be raised out of their graves*, therefore they shall suffer torments in another world: that the wicked shall be raised, and that for this very end, that they may be damned, their bodies and souls being united together, may suffer together, as they sinned together; the same Scriptures that prove the one, prove the other; as *Joh.* 5. 28. ——*The hour is coming, in the which all that are in their graves, shall hear his voice,* Vers. 29. *And shall come forth,* [there is the

the Antecedent] *They that have done good to the resurrection of life; and they that have done evil, unto the resurrection of damnation,* [there is the Consequent] for what should the wicked be raised for? is it that they may live upon the Earth again, and take their pleasure, as before? no verily, but that they may be damned.

12. *The wicked shall be brought to Judgment*, therefore they shall be cast into Hell, both is proved, *Rev.* 20. 12. *And I saw the dead, small and great, stand before God, and the Books were opened, and another Book was opened, which is the Book of Life, and the dead were judged out of those things which were written in the Books according to their works.* So 2 *Cor.* 5. 10. *Rom.* 2. 6. *Rev.* 22. 12. And the end of Christs coming to Judgement, is to send the wicked with a vengeance to eternal torments, 2 *Thes.* 1. 7, 8, 9. And the end of the Judgement will be, that the wicked must go away into everlasting punishment, *Mat.* 25. 46.

13. *The righteous shall be happy in another world*, therefore the wicked shall suffer, and be miserable. The happiness of the Saints after death, is promised by God and Christ; therefore it is sure; the damnation of the wicked is also threatned

by

by God and Christ, therefore it is a sure.

14. *The Heathen have had some glimmerings of the miserie of vitious persons after death.* They have had some strange fancies of the torments after death; therefore they speak of *Pluto*, as of the chief person in Hell, by whom those that were most vitious, were most tormented; and of *Charon*'s Boat, whom they imagined did ferry over wicked persons unto Hell. Of *Radamanthus*, the Judge: of *Sisyphus*'s perpetual rolling of a stone: of *Tantalus* thirsting in the midst of waters: of the *Stygian*, and other infernal Lakes: of *Cerberus*, a Dogg with three heads in Hell, and the place of Hell is thus described by *Virgil. Æneid.* 6.

Spelunca alta fuit vastoque immanis hiatu
Scrupea, tuta lacu nigro, nemorumque tenebris
Quam super haud ullæ poterant impune volantes
Tendere iter pennis: talis sese halitus atris
Faucibus effundens, supera ad convexa ferebat:
unde locum Graii dixerunt nomine Avernum.

There was a deep cave, with a mighty gulf,
With black Lakes moted, and a horrid Grove,
Ore which not safely swiftest wings could move,
Such were the vapours from these foul jaws came
This place the Grecians did *Avernus* name.

SECT.

SECT. III.

Quest. 2. *Whether there be such a particular place as Hell, and such a thing as Hell Fire, by which God will rebuke sinners for their sins?*

THere is a certain place where the damned shall be tormented in Hell Fire. This hath two parts; 1. That there is such a place. 2. That there is such a Fire. The First is proved by these particulars following.

1. From those Scriptures that speak of it as a particular πῦ *some* WHERE, that the damned shall burn in, *Luk.* 16.28. *That they come not to this place of torment*, 1 Pet. 3.19. *He preached to the spirits in prison.*

2. The place where the souls of the righteous are received, and shall be with the Lord for ever in, is distinguished from the place that is the receptacle of the souls of the ungodly: For though in this world the wicked and the godly are mixed one among another, yet it shall not be so in the life to come; the one shall be in one place by themselves, and the other in another place by themselves; the Scripture mentioneth but two ψυχοδοχεῖα receptacles of departed

departed souls, and distinguisheth the one from the other, by several names that are given to each of them; the one is called *Abraham's* bosom, Paradise, our Fathers house, &c. the other a lake of Fire, a place of torments, a prison, &c. and these two shall be distant, as well as distinct from each other, *Mat.* 8. 11. — *Shall sit down with* Abraham, Isaac, *and* Jacob, *in the Kingdom of Heaven*, Vers. 12. *But the children of the Kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth*, Luk. 16. 26. There is μέγα χάσμα, a great gulf fixed between the righteous and the wicked in the other life, *Rev.* 22. 15. For without are Doggs, Sorcerers, &c.

3. The one, the Scripture expresseth to be upwards (in respect of us) 2 *King.* 2. 11. The other to be downwards, *Mat.* 11. 22. *Luk.* 16. 22. *The rich man being in Hell, lift up his eyes and saw* Abraham ἀπὸ μακρόθεν, *afar off*: And it is probable that the torments of the Devils shall be more encreased, when they are limited and confined to this place, than Now, when they have liberty in being in the Air, which may be the reason of their request to Christ, that he would not send them into the deeps, *Luk.* 8. 31.

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4. The bodies of the wicked shall be raised, and be united to their souls, who being finite, cannot be every where; and because they are *Beings*, they must be some where; therefore there is a certain WHERE, where they must be.

And that in this place they shall burn in Fire, appears, *Mat.* 3. 10. *Every Tree that bringeth not forth good fruit, is hewn down, and cast into the Fire*, Luk. 3. 17. *He will burn the chaff with unquenchable Fire*, Rev. 21. 8. Mat. 13. 40,41,42, 50.

SECT. IV.

Quest. 3. *Where is a description of Hell.*

WHether it be known where this place, in which the wicked shall be punished in the life to come, and where this Fire shall burn, be known?

Though there be many conjectures made by men, where Hell is, and where this Fire shall burn, yet it is altogether uncertain, as appears by the diversity of opinions about it; because it is conducible to our safety, to know that there is such a place, where the wicked shall have a retribution according to their works to all

eternity

eternity, the Lord hath certainly discovered this; but because it only tends to satisfie mans vain curiosity to know, *where* it is he hath kept it secret. Some particular terrible things it pleaseth God in this life to conceal from men; as whether such a particular person be a Reprobate, passed by by God, is a thing, that without divine revelation, or the commission of the sin against the Holy Ghost, cannot be known by himself, or by any other, while he lives, though he be never so wicked, because, though he be not converted to day, yet he may to morrow, if not this year, he may the next: For if a man should certainly know that he was a Reprobate, how would he rage? and who should live quietly with him, or about him? But the contrary, whether a man be elected to salvation, he may know while he lives. So in this case it is more easie to tell where Heaven is, which is the seat of the blessed, than the particular place of the damned; more being spoken of the one in the Scripture, so little, or nothing certain of the other, where it is?

It will not therefore be for edification, to enquire what opinions are true, whether it be without this visible world, or whether it

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be within the compass of it: And if so, whether it be in the Air, or under the globe of the Earth, or within the bowels, or at the centre of the earth, or in the valley of *Jehosaphat*.

In this great uncertainty Christian sobriety engageth to silence; and I shall leave this with these three particulars.

1. *It is better to be ignorant where this place is, than to know it by experience*, by suffering the pains and the punishment there inflicted: If therefore thou dost not know it, beg and desire of God, since he hath not revealed it in his Word, that thou mayest know it here, that thou mayest not (at least by suffering in it) know it hereafter.

2. *It is certain that sin is theready way to this unknown place*; and though a sinner that walketh in his wicked courses, knoweth not the place to which he is going, yet the way of sin will certainly bring him thither, and there he shall cry out, and wish, Oh that I had never known this place!

3. *It is more profitable to study what this Hell is, than to enquire where it is.* The former is conducible to awaken the conscience, to deter from sin, to make men watch

watches against temptations, to stir them up to duty, and put that diligence therein, as becometh those who are praying to be delivered from that place, where great and sad sufferings must be undergone, when the heart of man cannot conceive, much less understand, take this description of it, that

Hell is a most dreadful place of utter darkness, by the just Judgement of God prepared for Devils and Reprobate men, into which the souls of them are presently cast immediately after death, and their bodies and souls united at the resurrection, they and the Devils shall there sustain the inconceivable loss of God, and Christ, and society with blessed Angels and Saints, and endure intollerable torments by the flames and stench of that sulphurious Fire, which God hath kindled, to shew his unspeakable wrath against sin, in the everlasting burning of the sinner therein.

SECT. V.

Quest. 4. *Why God hath appointed such a place, in which a Fire shall be kindled for the burning of ungodly sinners?*

GOD for wise and holy ends hath ordained the place, and will kindle a Fire, in which he will rebuke sinners for

for their sins. Though poor, sinful mortal men, must be wary how they enquire into the reasons of the Will of God, yet so far as he hath given the reasons of his Will in his Word: It is our duty humbly, and with trembling, to look into them. God then hath prepared such a place, and will kindle such a Fire.

1. *To glorifie himself in the damnation of the impenitent.* Though God doth not damn any man, but for his sin, yet he doth inflict this punishment due to sin, for the manifestation of his glory. God did not indeed make the Reprobates to damn them, that was not his end, but in them to glorifie himself, though it be in their damnation for their sin, *Rom.9.22. What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering, the vessels of wrath fitted to destruction.* There are some that are fitted by themselves for destruction, by their swearing, and whoring, and drinking, by hypocrisie and unbelief, and are partly fitted by Gods most righteous Judgement in leaving them to the corruptions and lusts of their own wicked hearts, and so brings them to deserved punishment; and this for the glorifying 1. His wrath against sin, then shall

they know that the holy God cannot dure filthy sin; that though his pa waited long, yet the damned shall that when his wrath breaks forth a them, and they fall into the hands angry God, his anger shall be intoler and eternal, that when God doth on gin to handle them, he will never l them. 2. His Justice, that hath b wronged by them. 3. His Power, t shall support them in their torments, t they sink not into nothing; it will be w derful, to have God lying on with hand of Justice, and holding them up w his hand of Power.

2. Because *offended Justice could n satisfied by them in this life.* Sin be against an infinite Good, deserves an i nite punishment, that is eternal, exc satisfaction be made by the sinner, or Christ for him; but Christ doth not s tisfie for the sins of final unbeliever and they cannot satisfie Divine Justice their own persons, by any thing they c suffer here; therefore he hath appoint this place, and kindled this Fire, wher in they shall lye till he be satisfied.

3. Because *he would govern man as a r tional creature, and free agent*, he w

pleas

pleased to ordain a reward as an encouragement to him in his duty to his Maker and his Lord, and a punishment to deterr him from disobedience and rebellion. Though moral suasion be not sufficient to bring a man from a state of sin to Christ, without the almighty workings, and insuperable operations of the Spirit, yet it is suitable to the nature of man, to have Arguments proposed, and by them, as means, to be weaned from that which is evil, and brought to chuse that which is good; now Arguments taken from the consideration of Heaven and Hell, from mens eternal state in another world, are weighty, and if duly pondered and laid to heart, might be useful to bring a sinner unto Christ, if not, to leave him inexcusable.

4. *Thereby the Saints in Heaven will be filled with greater admiration of the freeness of the Grace of God, in keeping them from misery, and bringing them to happiness and glory.* When they shall understand that there is a place of outer darkness, but they be in a Kingdom of glorious Light; that there is a place where millions are weeping, and wailing, and gnashing their teeth, but they in a place where

there is rejoycing, and loving, and delighting in God; that there be many with Devils, while they be with God, and Christ, and the holy Spirit, Oh how will this raise their praises, and cause them to sing forth their *Hallelujah's* in the Kingdom of Heaven. *Rev.* 5. 9. *And they sung a new song, saying — For thou wast slain, and hast redeemed us to God by thy blood, out of every Kindred, and Tongue, and People, and Nation.* Vers. 11. *And I beheld, and I heard the voice of many Angels round about the Throne, and the Beasts, and the Elders, and the Number of them was ten thousand times ten thousand, and thousands of thousands,* Vers. 12. *Saying with a loud voice, worthy is the Lamb that is slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing;* the greatness of this mercy vouchsafed to the one, is set off, and doth the more appear by the misery that the other are involved in.

SECT.

SECT. VI.

Quest. 5. For whom is this place prepared, and who shall burn in this Fire?

THis place is prepared, and this Fire is kindled for the punishment of Devils and Reprobate men, or, that are final impenitent persons.

1. *The Devils shall be sufferers in this place*, and this Fire shall be for the tormenting of those cursed Apostate Angels, that left their first habitation by falling from God, *Mat.* 25. 41. *Depart from me ye cursed, into everlasting Fire, prepared for the Devil and his Angels*, 2 Pet. 2. 4. *For if God spared not the Angels that sinned, but cast them down to Hell, and delivered them into chains of darkness, to be reserved unto Judgement.* The word ταρταρώσας, which the Apostle useth, is ἅπαξ λεγόμενον, once read in the Scripture; and the Apostle borroweth this word from the Heathen, who called Hell *Tartarus*: as in that speech of *Jupiter* to the inferiour gods, threatning them, that except they obeyed him, he would cast them into *Tartarus*, or Hell, very remote, where there was a deep gulf or dungeon, whose gates were of Iron, and whose pavement of Brass; from which

speech some have concluded, that the Heathen Poet had heard something of the casting down of the Angels that sinned, out of heaven into hell, *Homer, Iliad.* 8.

Ἠμὲν ὅσον τ' ἀπὸ γαίης ἐς Τάρταρον ἠερόεντα,
Τηλοῦ μάλ', ὅθι χάσμα βαθὺ ποδὸς ἐς πέδον ἐστὶ,
Ἔνθα κεν ἐσσυμένως τε σιδήρεαι ἔνδοι ἔχοιεν.

Parallel to this is the place of *Hesiod*, who describing the war betwixt *Jupiter*, &c. and the *Titans*, expresseth how that *Jupiter* bound the *Titans*, though they were strong and mighty in power, in chains, and sent them to a place under the earth; change the word *Jupiter* for God, and the *Titans* for the sinning Angels, and you have in this Poet also a place answerable to that of the Apostle, of God's binding the Angels, that were great in strength and power, in chains of darkness. *Hesiod. Theogon.*

——Καὶ τοὺς μὲν ὑπὸ χθονὸς εὐρυοδείης
Πέμψαντες, δεσμοῖσιν ἐν ἀργαλέοισιν ἔδησαν
Νικήσαντες χερσὶν ὑπερθύμους περ ἐόντας,
Τόσσον ὕπερθ' ὑπένερθε, ὅσον οὐρανὸς ἐξ ἀπὸ γαίης

These

These Verses, for the sake of some Readers, (but in a Christian Dialect) I thus English.

Fell, mighty Angels, Heav'n's whole Race,
Struck down in anger to the lowest place,
Whom he, though strong, in chains of darkness bound,
And cast them down to hell, which under ground
(so deep and black) so far remote doth lie
As th'earth is distant from the starry skie.

But though the Heathens spoke but darkly of this, yet the Scripture is clear and plain, for we have it also from another Apostle, Jude 6. *And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.* And from another, Rev. 20. 10. *And the devil that deceived them, was cast into the Lake of fire and brimstone, where the beast and the false Prophet are, and shall be tormented day and night for ever and ever.* And this will be an aggravation of the wickeds misery in another world, that they must be with devils. One devil appearing to a wicked man in his chamber, in the night, would terrifie and affright him; but to be among an innumerable multitude of devils continually,

in outer darkneſs, will encreaſe the horror of the wicked, when they are burning in this fire.

2. *All the wicked in all ages and places of the world, that die in final impenitence, in the love of ſin, and hatred of God, ſhall burn in this fire.* All that are not renewed, not born again, that are ſtrangers to God, not ſanctified, nor cleanſed from their ſin; and under the Goſpel all that do not believe ſhall be tormented in theſe flames. *Mar.* 16. 16. *Joh.* 3. 18, 36. 2 *Theſſ.* 1. 8. All that die as they were born, without a change wrought upon their hearts, being by nature children of wrath, muſt be fuel for this fire. But particular inſtances might more affect, and come nearer mens conditions, therefore all perſons that come under any of theſe following ſorts, dying without repentance, that I ſhall name, (not excluding any other ſort of wicked men, not now mentioned by me) ſhall certainly burn and be tormented in this fire. And if thou that readeſt theſe lines be of this number, I do entreat thee in the name and fear of God, that thou ſpeedily repent and turn to God, as ever thou wouldeſt eſcape the damnation of hell, and the burning flames of this unquenchable fire.

1. This

1. This fire is prepared for *Antichrist and his followers*; for that Beast and all that worship him. *The Antichrist* is a man of sin, and the son of perdition, not only actively, as he destroyeth many others, but passively, as he is designed and destinated by God for destruction. As many have been burned by him, so he himself at last shall burn in this fire, both for vehemency of heat, and duration, inconceivably beyond all the fires that he hath kindled for the followers of the Lamb. *Rome* shall not only be burnt with fire upon earth, but the man of sin shall also burn in hell. *Rev.* 19. 20. *And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into the lake of fire burning with brimstone.* Rev. 20. 10. *And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.* And not only Antichrist himself, (notwithstanding the specious title of holiness in which he glorieth) shall be burnt in this fire; but those that are his

obstinate followers, and commit idolatry without repentance, shall be fuel for the flames. And there are two most full and dreadful Scriptures, setting forth the certainty of their damnation, that shall drink of the cup of his idolatry, which seriously weighed and believed, should make all men fear and tremble to be found among the number of Popish idolaters, and beware of that Religion, as ever they would escape the torments of hell. The first Rev. 14. 9. *And the third angel followed them, saying with a loud voice, If any man worship the beast* (that is, the Pope, who is Antichrist, cap. 13. 11.) *and his image, and receive his mark in his forehead, or in his hand.* 10. *The same shall drink of the wine of the wrath of God, which is powred out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.* 11. *And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.* Better then to burn in fire and faggot in disowning of him, than by adhereing to him, and following

of him burn in everlasting fire. The second Scripture, shewing the certainty of their damnation that follow this Antichrist, is, 2 *Thess.* 2. 11, 12. after the Apostle had set forth who the Antichrist is, and had spoken of his lying wonders, saith, That those that are deceived by him shall perish, whom God giveth up to strong delusion, in believing a lie, (his false and forged doctrines) for this very end that they may be damned. Beware then, as you love your souls, and your ease and happiness in another world, of the Popish Religion.

2. This *fire is prepared for the persecutors of God's people*, those that cast the people of God (because of the image of God instamped upon them) into prisons, and into fire, shall be cast themselves (without timely and true repentance) into a lake of fire and brimstone: those that persecute God's people in this world, the wrath of God shall pursue them in the world to come. God will avenge the wrongs of his people, and as the sufferings of the persecuted is a sure token of their future glory, and shall adde unto the weight of their Crown in heaven; so the sin of the persecutors is a sure token of their future mi-

sery.

sery, and will add unto their torments in hell. Phil. 1. 28. *And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.* 2 Thess. 1. 4. *So that we our selves glory in you in the Churches of God, for your patience and faith in all your persecutions and tribulations that ye endure.* 5. *Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer.* 6. *Seeing it is a righteous thing with God to recompence tribulation to them that trouble you.* 9. *Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* Those that take delight in troubling God's people now for their holiness, and care to avoid sin, God will take delight in troubling them hereafter for their wickedness, and eagerness in committing this sin now. It will be an aggravation of their misery, that they are in this fire, not only because they themselves were bad, but because they were haters and persecutors of those that were good.

3. This fire is prepared *for drunkards and for gluttons*, that now indulge their flesh, and please their sensitive appetite; that

that abuse the creatures of God in their excessive using of them. The rich man that fared deliciously every day, when he died, the next tydings that were heard of him were, that he was in hell, where he begg'd for one drop of water for the cooling of his tongue, when he was tormented in this flame. Luke 16. 22, 23, 24. He that had his bowles of wine when he was upon the earth, could not obtain one drop of water when he was in hell. Their quarts and gallons shall then be denied unto them. And drunkards are expresly excluded from the Kingdom of heaven, 1 Cor. 6. 10. and therefore must be shut up in the torments of hell. Tremble, O ye drunkards, tremble, because the Lord hath kindled a fire to torment you, because he will cause you, that have reeled, and tumbled, and rouled up and down with excess of wine and strong drink, to roul and tumble in a lake of fire and brimstone: you drowned your reason in your liquors, and steep'd and soaked your brains in drink, but then you shall burn in flames, and have no liquid thing to cool your bodies, nor to quench your thirst and flames. Now you have too much, but then you shall have too little, because

none

none at all shall be afforded nor allowed to you; God will then deny you that to quench your thirst, which now you abuse to his as well as to your own dishonour. Better you had had scalding lead poured down your throats, than your pleasant wines that brought you to this place. Now you roar when you are upon your Ale-bench, when you are swilling and carousing; then you shall roar for want of that, the plenty of which doth now make you to do it. These be they which by anticipation, as well as by reason of their present jollity, are rightly called your *roaring-boys*.

4. This fire is prepared for *Whoremongers and Adulterers*. They now do burn in lust, and then shall burn in flames. These brutish pleasures will be bought at a dear rate, when by them they are brought into eternal ruins. Then their pleasure is ended, but the punishment shall never end. In hell, this and such like sins shall be no more committed: in hell they shall be drunk no more, and they shall whore no more; but they shall suffer them for these for evermore. Prov. 5. 5. *Her feet* (meaning the whorish woman) *go down to death; her steps take hold on hell.* Prov. 9. 18. *But he knoweth*

*knoweth not that the dead are there, and that her (*the Adulteresses*) guests are in the depths of Hell.* Jude 7. *Even as Sodom and Gomorrah, and the Cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example suffering the vengeance of eternal fire.*

Consider, ye Adulterers and adulteresses, when you are burning in your lust, consider of this fire that is kindled for your torment, and let the thoughts of this fire of punishment extinguish and put out your present fire of sin; there you shall have no more your wanton dalliances; there you shall not please your selves with those beautyes, with which you are now enflamed; there you shall have no more your lustfull embracements each of other. There you shall no more be pleased with each others company; the fire in which you must burn, and the wrath of God which then you shall lye under, shall put an end unto all your brutish delights which in this sin you were wont to finde. There shall you curse and hate each other, with whom you have committed so great folly, that brings you to so great misery.

5. This

5. This fire is prepared *for the uncharitable, and for those that shewed no pity to the distressed members of Jesus Christ.* Not only for those that did take away from them what they had, but did not give to them that which they did want: not only for those that did cast them into Prison, but for those that did not visit them when they were there, when God called them so to do. Those that had no burning love, but their charity was cold, shall feel the heat of this scorching fire: The very reason that Christ the Judge doth give, why he passeth such a dreadfull sentence upon the wicked, and bid them be gone into everlasting fire, is because when he was in Prison they came not to him, when he was hungry they did not feed him, when he was sick, they did not visit him; all which he interprets himself to be meant concerning his members, *Mat.* 25. 41, 42, 43, &c. You had no mercy upon others, and God will have no mercy upon you.

The same I might say of other sins of omission, for which the wicked shall be burnt in Hell-fire. You boast, you are no drunkards, but do you not neglect to pray? you boast you are no Swearers, but do you not neglect to worship God? you boast

boast you do not this and that sin, which God forbids; but do you do this and that good, which God commands? if not, this Fire is prepared for you, and you for these omissions must be tormented in it.

6. This fire is prepared for those *that have time and talents, seasons of grace, but are altogether unprofitable under them*; that have talents, but hide them in a napkin, that do hear and pray, but get no good, and receive no saving benefit thereby. These are dry sticks, and fit for nothing but the fire; these are briars and thorns, whose end is to be burned, *Heb.* 6. 7, 8. Those that have heard Sermons of repentance, but have not the fruit of repentance; that have heard many Sermons of faith, but have not the fruit of faith, must be cast into the fire. *Mat.* 3. 10. *And now also the Axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, is hewen down and cast into the fire.* Mat. 7. 19. & 25. 30. *Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.* An unprofitable Professor is like to the unfruitfull Vine, which is not meet for any thing but to be burned. *Ezek.* 15. 2. *Son of Man, what is the Vine-tree more than any tree, or*

than

than a branch that is among the trees of the Forrest? shall wood be taken thereof to do any work? or will men take a pin of it to hang any Vessel thereon? 4. Behold, it is cast into the fire for fewel: the fire devoureth both the ends of it, and the midst of it is burnt: is it meet for any work? So what is an unprofitable Professor more than any other, than a Pagan, than an Heathen? what is he good for, more than they? what use doth God or Man put him to? none at all, else he would not be unprofitable. God will then cut him down, that he shall not cumber the ground, and cast him into the fire, where both ends and middle, all shall burn.

7. This Fire is prepared *for Apostates*, that have forsaken the holy wayes of God, which once they seemed to like, and pretended to walk therein; for those that are afraid to suffer upon Earth for Christ, that to avoid tribulation for the Gospels sake, and persecution for Righteousness sake, will omit duty, will commit sin. They would not suffer, but God will make them suffer; they would not burn, but God will cause them to burn; they would not suffer for God, but they shall suffer for their sin: And this may be meant of the fear-

fearfull that are in the head of the sinners that are reckoned in the Catalogue that shall burn in the Lake of fire and brimstone. *Rev.* 21. 8. which fear our Lord Christ dissuadeth from, when he commands us, *not to fear them which kill the body, and after that can do no more, but to fear him that can cast both body and soul into hell for ever.* Mat. 10. 28.

8. This Fire is prepared *for all Lyers.* Many are much given to Lying, and yet few are troubled for this sin. How ordinarily are Children and young ones found lying, and if taken in another fault, a lye must be invented for excusing of it, or in denying it: and how usual is this sin with men in their trading and dealing one with another; It is too ordinary with many to tell a Lie, to get a penny: that give their tongues the liberty in commending when they sell, what is not to be commended, or is short of what they say, and that in their own judgements: and when they buy, they say, It is nought, it is nought, when they know it to be good wares, and do like it, and have a minde unto it. As many lye with their tongues, so others with their weights and measures. False ballances are a practical lie; because they be used

on

on purpose to deceive another, when his minde and his ballances do not agree, for he weighs in them as if they were just, when he knows that they are false. *Amos* 8. 5. – *Making the ephah small, and the shekel great; and falsifying the ballances by deceit.* God charged *Ephraim* with this sin, *Hos.* 12. 7. *He is a Merchant, the ballances of deceit are in his hand: he loveth to oppress*, this practical fraud is oppression: the Hebrew text is, בְּיַד כְּנַעַן מֹאזְנֵי מִרְמָה may be read, by way of exprobration, *a Canaanite*, or detestation, *that Canaanite*, the ballances of deceit are in his hands: As if he had said, He is not like to one of *Jacobs* children, but is degenerate, in his dealing and condition resembleth a *Canaanite*, a Heathen, one of *Cain*'s brood; a merchant using lying and false ballances is a *Canaanite*, rather than a Christian, and such as thus defraud and over-reach their brethren God will judge, and will avenge them with eternal flames. 1 *Thess.* 4. 6. Lyars are unlike to God, who is a God of Truth; and like unto the Devil, that is the father of a lye, and of lyars; and the father and the children shall be tormented in the Lake of fire. *Rev.* 21. 8. *But the fearfull and unbelieving, and the abominable, and murderers;*

Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars, (Not only those that speak pernicious lyes intentionally for the hurt and wrong of others, but that use jocular, or officious lyes, to make themselves, or others merry, to promote their own, or others profit) *shall have their part in the Lake which burnith with Fire and Brimstone; which is the second death.* All these (not excluding any other sorts of impenitent sinners) shall burn and be tormented in this Fire, kindled by an angry God, on purpose to punish such as shall die with the guilt of these sins upon their souls.

SECT. VII.

Quest. 6. *Whether the greatest part of men that have lived in the world, shall burn and be tormented in this Fire?*

THough it be harsh Doctrine, and displeasing to carnal men, yet it is true and certain from the Word of God, that far the greater part of men that have, or shall live from the creation to the dissolution of the world, shall be tormented in the flames of this Fire. The number of Devils

Devils that shall be tormented in this Fire, is exceeding great; the Angels that sinned, were very many; there was a Legion at once in one man, and without doubt there were many more Devils in other places, and tempting other men at the same time: That there be so many Devils to tempt so many men at the same time throughout the world, and it may be many Devils tempting individual persons, sheweth them to be numerous. The number of the holy Angels, that are for ever happy, is exceeding great; whether the number of the fallen Angels, be more than the Angels that are confirmed, I will not discourse: But this is manifest, the glorious Angels (that shall not suffer as the fallen Angels shall in this Fire) are ten thousand times ten thousand, and thousands of thousands, *Rev.* 5.11. *Dan.* 7.10. Yea, they are innumerable, *Heb.* 12.22. *Ye are come to an innumerable company of Angels.*

The men that shall escape this Fire, might be considered *absolutely* in themselves, or *comparatively* with those that shall be tormented in Hell Fire: If they be considered absolutely in themselves, there will be a mighty company, there will be an exceeding great number that shall for ever

escape

escape the scorching heat of this burning Fire; there shall be thousands of thousands of persons saved from this Fire, thousands, and thousands of the seed of *Abraham*, that were his carnal, as well as spiritual seed; and of other Nations, Numbers beyond reckoning, *Rev. 7, 9. After this I beheld, and lo, a great multitude, which no men could number, of all Nations, and Kindreds, and People, and Tongues, stood before the Throne, and before the Lamb, cloathed with white Robes, and Palms in their hands.* Oh the joy that there will be among so many millions of holy persons that have escaped this Fire! One God indeed will be their happiness, but it will delight them to see so many got safe to Heaven. Oh what praises will the Lord receive from so great a company! what *Hallelujah*'s will be sung unto the Lamb, by so great, so vast a Congregation of such glorious, holy ones, as there will be! and when these shall ascribe salvation unto God, which sitteth upon the Throne, and to the Lamb; all the Angels shall also joyn, and say, *Amen; blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever; Amen.* The great company of Saints, say, salvation

to

to our God; the great company of Angels say, glory to our God; for he is the God of his Angels, and the God of his Saints, *Rev.* 7. 10, 11, 12.

Jesus Christ satisfied the Justice of God for an innumerable company of men, much more for an innumerable number of sins; when every person that lived to some years in the world, had innumerable sins. It was not a few considered [*absolutely*] that Christ came to save; it was not a little number that Christ did bleed, and suffer, and dye, to deliver from unquenchable burnings; he had *multitudes*, *multitudes*, *multitudes* upon his heart, whom he did intentionally dye for, with a purpose to apply his death to them, that Gods Angel might not burn against them here, nor they in the Fire of Hell hereafter.

But if the comparison be made between those that shall escape this Fire, and those that shall be tormented in it, then the number is exceeding small, then they are but a remnant, a few, a very few; those that shall be delivered from this Fire, may be compared in respect of number to the people of *Israel* before the *Syrians*. The *Children of* Israel *pitched before them, like two little flocks of Kids: but the Syrians filled the Country,*

Country, 1 King. 20. 27. When all the world shall appear, and the separation shall be made between those that must be with the Lord in Heaven, and those that must be with Devils in Hell Fire, the one standing on the left hand, the other on the right; Oh what a difference will there be in their numbers! Oh what crouds! what throngs! what a wonderful company will be set out, to be thrust down to these eternal flames! what space of ground will they take up, when they are before the Judge! what room will they take up in Hell, when they come there! Hell must be large, wide, and deep, else it could not contain so many bodies. Several things demonstrate that far the greater number will be tormented in the flames of Hell.

1. *Expres Testimony of Scripture.* God that knoweth, how many shall be saved, and who they be; how many shall be damned, and who they be, hath told us in his Word, that the one are but a few, compared with the other that are many; will you believe this, if you have it from the mouth of Christ, that shall be Judge, that shall absolve and save every one that shall be received into glory, that shall condemn and sentence every one that shall be driven

into misery? will you believe him that hath the names of those that shall escape this Fire, written in the Book of Life? then read *Mat.* 7. 13. *Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat,* Vers. 14. *Because strait is the gate, and narrow is the way, which leadeth unto Life, and few there be that find it.* The way to Hell is broad, and yet is full of daily Passengers, the Devil hath whole droves of these silly beasts, that he is driving daily to the slaughter-house of Hell. God knows the way that every man is walking in, and he ponders their paths, and he telleth us, that he knows there are but few walking in the way to Heaven: The most are travelling another Road, and at the end of their Journey the welcome they shall have, will be that their own flesh shall be rost with Fire.

2. *The multitudes of wicked men, in all ages of the world, demonstrate, that most shall burn in these flames.* In the time of the old world, what abundance of ungodly men did then live! it was called the world of the ungodly, 2 *Pet.* 2. 5. All the world, except eight persons, were destroyed by water, for their sins, and those that did not

repent while the water was pursuing them, it may be a few, we read of none that did repent, were burned with the flames of Hell. When *Sodom* sinned, there was but righteous *Lot*, out of all those Cities that were destroyed. When the people of *Israel* were in the wilderness, they were so wicked, that of all those that came out of *Egypt*, there were only *Joshua* and *Caleb* that entred into the Land of Promise. In the times of the Prophets, the Israelites were very wicked; and in the daies of Christ, when he came to preach to sinners himself, that if ever the world would be good, one would think, it should be then, when it had such a Preacher as the Son of God, and yet then what abundant wickedness was among the Jews? how few there were that believed on Christ, and followed him? In the times of the Apostles, there were some thousands that were converted to the Christian Faith, but what were they to all the rest, that did remain in ignorance and darkness? And in our daies, let a sober, considering man, take a view of the general prophaneness, and abominable practices, and the ungodly courses that are among us, and he will see that the number of ungodly men is greater, far

greater than the number of those that fe
God: If you went through the seve
Cities, how many ungodly families th
have not the face of Religion in the
would you find for one that sets
Gods holy Worship? a few in a Parish
few in a City; here and there one in a f
mily that shall escape the flames of He
In all ages of the world, the most ha
been the worse; therefore the most of
ages shall be tormented in this Fire of He
and therefore far the greatest part of m
and women that ever lived, shall be bur
ed in this Fire.

3. *The greatest part of the world know*
Christ; either never heard of him, as tho
that live in Heathenism; or though th
have heard of him, yet do not acknow
ledge him, as *Turks* and *Jews*. *Geographe*
say, that if the world were divided in
thirty one parts, there are twenty six pa
of the world, that do not look after Chri
who is the only Redeemer of lost man, b
whom alone sinful men can escape this to
menting Fire; and of the five parts th
acknowledge Christ, many of them li
in Popish Idolatry, whose Religion, teach
ing men to trust to their own works, a
joynt-causes with the merits of Christ, d

Justifi

ustification, and worshipping of Images, nd praying to Saints departing, and to many that indeed were never Saints, is no se way unto salvation; whose Doctrines eak of Purgatory Fire, and their practices ake them liable unto eternal fire. Set aside ll that go to Hell, out of the twenty six arts of the world that know not, or do ot acknowledge Christ, and all that go o Hell from so many of the five parts that re Papists, and the number will be very reat.

4. *Where the Protestant Reformed Religion s received and professed, there are but few that s unfeignedly and sincerely close with Christ, nd accept of him upon Gospel terms.* Set aside ll amongst us that live in such a course of ife, that is inconsistent with the truth of grace, and those that shall escape the Fire of Hell, will yet be reduced to a smaller number. Except those from Heaven, whom the Scripture doth except; so many sorts of sinners, and consider how many multitudes there are of each sort, and still this will be more apparent. Set aside 1. All ignorant persons, how many thousands is there of them, they know not their misery, nor how they came into it; the Remedy, nor how to get out of it.

2. Common Drunkards, many thousan
of them. 3. Prophane Swearers, ma
thousands of them. 4. Adulterers, a
unclean persons, many thousands of th
5. Covetous worldlings, earthly mu
worms, that love the world above Chri
many thousands of them. 6. Persecutors
those that are good, by hand or tongu
many thousands of them. 7. That ne
lect the Worship of God, many thousan
of them. 8. Extortioners, many tho
sands of them. 9. Thieves, many tho
sands of them. 10. Apostates, many tho
sands of them. 11. Atheists under t
Gospel, many thousands of them. 12. Us
profitable persons, many thousands
them. 13. Lyars, many thousands of the
14. Prophane Sabbath-breakers, ma
thousands of them. 15. Proud persons,
whom Pride doth reign, many thousan
of them. 16. Self-lovers, many thousan
of them. 17. Blasphemers, many tho
sands of them. 18. Disobedient to Paren
many thousands of them. 19. False Ac
sers, many thousands of them. 20. Truc
breakers, perjured persons, many thousan
of them. 21. Vain-boasters, many tho
sands of them. 22. Without natural a
fection, many thousands of them. 23. Vo
luptuali

luptualists, that are lovers of pleasures, more than lovers of God, many thousands of them. 24. Malicious persons, many thousands of them. 25. Murderers, many thousands of them. 26. Backbiters, many thousands of them. 27. Haters of good, thousand of thousands of them. 28. Inventers of evil things, many thousands of them. 29. Unmercifull, and uncharitable, many thousands of them. 30. Implacable, many thousands of them. 31. Abusers of themselves with mankind, and that are guilty of self-pollution, many thousands of them. 32. Lascivious persons, guilty of lascivious words, gestures, looks, many thousands of them. 33. Hereticks, teaching many damnable Doctrines, many thousands of them. 34. Foolish talkers, that give themselves a liberty in speaking idle words, that never repent, many thousands of them. 35. Revengeful persons, many thousands of them. 36. That sin against knowledge and conscience, many thousands of them. 37. Mis-spenders of pretious time, given to idleness, many thousands of them. 38. Make-bates, that run up and down, as Incendiaries, Tatlers, and Busie-bodies, many thousands of them. 39. Hypocrites among professing people,

and moral persons, many thousands of them. 40. Graceless, ungodly Ministers, that have lived in all ages, will make up many thousands of them. If all these sinners, ranked under every sort, that have been in all ages, where the Gospel hath been preached, were reckoned, what an innumerable company would they be, that must be tormented in these flames!

5. *All those whose names are not written in the Book of Life, must be cast into this Fire*, Rev. 20. 15. No more can escape this dreadful Fire, than God hath chosen to salvation; but these are but few, *Mat.* 22. 14. *For many are called, but few are chosen.*

6. The things to which the godly that shall escape this Fire, are compared in Scripture, set forth the smalness of their number: The godly are compared to the most precious things in nature, and such things are but few in comparison of others more vile, and numerous; they are compared to precious stones, to Jewels, *Mal.* 3. 17. To gold, and to vessels of gold, 2 *Tim.* 2. 20. To a treasure, not so much for the number, as the worth, *Psal.* 135. 4. To Gods heritage, men do not live so much by inheritances, as by their labour, and industry, *Jer.* 12. 8. And Gods people

are

are called heirs, *Rom.* 8. 17. Now heirs are not so many as the other persons in the house besides are. Many children, and many servants, are where there is but one heir; to a little flock, *Luk.* 12. 32. μικρὸν ποίμνιον, two diminutives, in the Greek, *Little, Little Flock:* All these shew that they are not so numerous as others be.

7. *The things to which the wicked that must burn in this Fire, are compared, set forth not only their vileness, and little worth, but the greatness of their number,* they are compared to briars and thorns, *Heb.* 6. 8. Now Roses and Lillies grow in some particular, peculiar grounds, but Briars and Thorns are found in every Wood, in every Hedge; they are compared to vessels of Wood that be in an house, 2 *Tim.* 2. 20. Now for one vessel of Gold and Silver, that there is in an house, there are many vessels of Wood and Stone; they are compared to Bees for multitude; there are swarms of wicked men in the world, *Psal.* 118. 12. They are compared to Grashoppers, *Jer.* 46. 23. And Grashoppers are very numerous, as the very word אַרְבֶּה that is put for a locust, sheweth, *Exod.* 10. 4. The Hebrew there is, locust, and is generally put for a multitude of locusts: These creatures

have their denomination from a multitude, because usually they are many together, *Prov.* 30. 27. *The Locusts have no King, yet go they forth all of them by bands.*

8. The difficulty of avoiding this Fire, the ease whereby men are brought into it, compared with the backwardness of men to take pains in Religious duties, and how much they love their ease, sheweth the number that shall be tormented in it. Many never seek, and many that do, do never enter into life, *Luk.* 13. 24, 25. ἀγωνίζεσθε men must strive till they be all in an Agony; but men might sit still, and go to Heaven at last; it is but not-praying, it is but not-loving God, but not-believing in Christ, and they shall surely be cast into this Fire. Thus this dreadful and displeasing Doctrine is made good, that it doth appear, the greatest number of persons that have, or shall live in this world, shall be tormented in this Fire. I will draw a few corolaries from this, and then proceed unto the next question.

First, *The infiniteness of Gods mercy is not to be judged of, by the number that is saved*; but by the way and manner whereby God freeth any from these tormenting flames; more shall be damned, than shall

be

e saved, and yet Gods mercy is infinite in ving a few, as well as his Justice, in con-emning the most. If God had saved but ne of all lost mankind, it would have been demonstration of his infinite mercy and oodness: The infiniteness of Gods At-ributes is not to be judged by the plura-ty of objects; for the making of one World, proved the infinite Power of God, s well as if he had made a thousand; God id not make as many creatures as he ould, and yet he is of infinite strength; nd though he doth not save as many sin-ers as he could, yet he is a God of infinite mercy, and the great numbers of damned souls, when they shall see a remnant saved, shall not be able to deny Gods infinite mercy.

Secondly, Then it ought to be the sin-gular care, and daily diligence of every man, *to get into the number of those few that shall escape this Fire.* This Doctrine should not cause us to sit down in despondency, but quicken us to greater industry. Some shall not be burned in this Fire, therefore say, I will hear, and pray, and mortifie sin, and live to God, that I may be one of them. If one only man should be deliver-ed from Hell, it would concern every one

so

so to live and act, that were it possible, he may be the man; much more ground of encouragement is left us when absolutely many, though comparatively but a few shall be saved from this wrath to come.

Thirdly, Then those that are of this little number that shall escape the torment of this Fire, *should be much in holy admirations of the free, distinguishing love of God.* Are but a few exempted from these flames, and art thou one? Oh rich mercy! but a remnant, and thou among them? Oh distinguishing love! why thou, and not thy Father that begot thee? why thou, and not thy Mother that bare thee? thou, and not thy Brethren that lay in the same womb? thou, and not thy Neighbours, that sate under the same Ministry, and means of Grace? wouldest thou know the reason, it is because the Lord hath freely loved thee. Oh sit down and wonder at the grace of God! Oh sit down and ponder upon this, till thou dost feel a burning fire of love flaming in thy heart to God, who hath delivered thee from this flaming and tormenting Fire.

Fourthly. *Then it is not safe to do as the most do, nor walk with the multitude,* Exod. 23. 2. It will be no pleasure, nor no ease to

to be damned with a multitude. Many ſcorn and deride at holineſs, becauſe there is none but a few preciſians, that are ſo ſtrict, that do live up to the Rules thereof; and moral men flatter themſelves, and ſay, if we periſh, God help many others: They think that the number will ſecure them, but I tell thee, whoever thou art that readeſt theſe lines, if millions of millions do ſin, and not repent, they ſhall be damned; if the whole world ſhould ſin, and not repent, God would damn them altogether. God will not do then, as men do now; when there be many that offend, chuſe ſome out to make them examples of Juſtice to the reſt; but will damn them every man, none ſhall eſcape.

Fifthly, *Then ſee the provoking odious nature of ſin*, that ſtirreth up a God of mercy to damn ſo many millions, as muſt burn in the flames of Hell. God is ſlow to wrath, and long before he will puniſh one ſingle ſinner: Oh what then is there in ſin which makes him to break forth in ſuch vehement indignation, as to ſend ſo many thouſands packing with a vengeance to eternal burnings?

Sixthly, *Then pity the ungodly world, and let every one pray to God, and ſpeak to as many*

as

as they can, to pull them as fire-brands out of the fire. If you saw a child, a friend, falling into the fire, how eagerly would you catch hold of him, and save him if you could? Oh shall there be so many thousands in danger of dropping into those flames, and will you not speak a word to preserve them from it? Parents do what you can to save your children from this fire; Masters, do what you can, to preserve your servants from this fire. Let all Ministers study, preach and pray, to save their people from this fire.

SECT. VIII.

Quest. 7. *Whether the fire of hell be material visible fire, or incorporeal and invisible?*

THere are variety of opinions about this question, and it is not yet determined nor agreed upon. Some that I have consulted say, it is real, proper, material fire. Some say, that it is not: and some say, that no man can certainly tell. In a case then of so great difficulty, I shall not assert the one or the other. And indeed it is not at all material to the damned whether

whether it be or no; for if it be, it will be terrible unto them; if it be not, it will be ſomething that ſhall be worſe and more dreadful than any fire upon earth. I ſhall here only lay down ſome poſitions, and ſo diſmiſs this queſtion.

1. When the Scripture ſpeaketh of the puniſhment of ſenſe that the damned ſhall lie under, *it uſually ſetteth it forth by fire.* Matth. 3. 10. Mar. 9. 44, 46, 48. Luk. 3. 17. Mat. 13. 42. & 25. 41. Rev. 21. 8. And if it be not material proper fire, there is ſcarce any deſcription of this part of their puniſhment, in proper terms, but metaphorical and figurative.

2. If this fire be proper material fire, *yet it may torment and afflict devils and the ſouls of men,* notwithſtanding they are incorporeal ſubſtances. Though by any natural power or vertue, that which is corporeal cannot afflict that which is incorporeal, (except in men, mediately, by reaſon of the cloſe union between the ſoul and body, the ſoul might be filled with anguiſh by reaſon of the pain the body feels, to which it is united.) Yet by a ſupernatural vertue which God may put into this fire, it may. For if it be proper ſubſtantial fire, and conſidered in it ſelf,

ſelf, it could not afflict damned ſpirits, yet if it be conſidered as the inſtrument of God, the principal inflicter of their torments, why may it not work on devils and damned ſouls? for it is the nature of an inſtrument to receive ſome power and virtue from the principal Agent, to do that, which in it ſelf it hath not a power to do, as heat hath a power from nature to make hot, but from the ſoul, whoſe inſtrument it is, in concocting nouriſhing meat, it hath a power to convert nouriſhment into the ſubſtance of the creature that is nouriſhed. As God can ſuſpend the acts of fire (if he pleaſe) that it ſhall not burn that which is in it ſelf combuſtible, being the proper object of fire, as in the caſe of the three children; ſo if God pleaſe, why may not fire be uſed by God to afflict the ſouls of the damned, though they are not properly the object of ordinary material fire?

3. If this fire be material, ſubſtantial, proper fire, *yet it hath inconceivably more burning heat in it, than any fire that is uſed upon earth.* The fire that may be kindled upon earth, when it is fed with much ſutable matter, may have intollerable heat: but all this would be but as

the

the heat of a candle to the hotteſt fire upon earth, compared with the fire of hell. The fires in our chimneys, that are kindled on our hearths, are not ſo hot, nor can put any to ſuch pain, as the fire of hell will do. I will not now ſhew the difference between our fire upon earth, and the fire of hell, becauſe I reſerve this to help to ſet forth the greatneſs of the damneds miſery, and the aggravations of their torments in hell, when I ſhall make an uſe of terrour to the wicked.

4. If this fire be material proper fire, *yet it will be eternal and unquenchable fire.* For as the bodies of the wicked that ſhall burn in this fire ſhall be then eternal and immortal, though they be material ſubſtances, and real bodies, becauſe God will have them ſo; ſo this fire, though it ſhould be material fire, yet how ſhall it go out, or who or what ſhall quench it, if God will have it burn for ever?

5. Whether this ſhall be material fire or no, it is certain, *that both the body and the ſoul ſhall be miſerable and tormented*; the principal puniſhment of the damned is the loſs of God, chiefly reſpecting the ſoul; but there ſhall alſo be poſitive pains and ſufferings. The body was a partner in

in ſinning, and it ſhall be a ſharer in ſuffering; the ſoul ſinned in the body, and the body ſinned with the ſoul; the ſoul ſhall be tormented in the body, and the body with the ſoul. The ſubject of heavens happineſs is the whole believer, body and ſoul: and ſo the ſubject of hells miſery and torment is the whole ſinner, both body and ſoul.

6. *It is ſafe to retain the expreſſions of the Scripture*, in ſpeaking of the poſitive puniſhment of the damned; and therefore though it be not determined whether it be proper fire, yet the words *fire and brimſtone* may be ſafely uſed.

7. If this fire be not material fire, but is a metaphorical expreſſion, to ſet forth to men in this world the dreadful miſery of the damned in the world to come, yet *thoſe puniſhments ſignified hereby do far exceed the extremity of ſufferings by real fire.* God doth indeed, becauſe of the weakneſs of our apprehenſions in this life, teach us many ſpiritual and inviſible things, by things corporeal and viſible: but then uſually thoſe things that are viſible come far ſhort of the nature of thoſe things that we are taught by them. Thus when heaven and the glory thereof is ſet forth by the choiſeſt

choiſeſt and the moſt deſirable things in nature, as the building of the wall is ſaid to be of Jaſper, and the city to be of pure Gold, like unto clear Glaſs, and the foundations are ſaid to be garniſhed with all manner of precious ſtones, and the gates to be of Pearl: yet theſe deſirable things in nature are infinitely ſhort of the excellency and glory of heaven: ſo when the puniſhment of ſenſe in hell is ſet forth by fire, by brimſtone, by a lake of fire and brimſtone; yet all theſe terrible things in nature come infinitely ſhort in ſetting forth the miſery of the wicked in hell, which will be unconceivably more than if caldrons of ſcalding lead, and burning pitch, and brimſtone, and boiling oil, were continually poured by devils upon the bodies of the wicked in hell. Therefore I had rather have a heart to ſpend my time in praying unto God, in labouring for the truth of grace, that I may never be thrown into this miſery, than in enquiring of what nature this fire will be, and I would adviſe thee alſo, Chriſtian Reader, ſo to do, that neither thou nor I may, by ſad experience, know either the place where this fire burns, or of what nature it ſhall be.

SECT.

SECT. IX.

Q. 8. *Whether there shall be degrees of pain and torment in several damned persons, burning in the same fire?*

THere shall be different degrees of torments amongst the damned in another world; some shall be punished more, and some shall be punished less. And here I shall

{Premise some distinctions,
{Prove the assertion.

Dist. 1. *The torments of all the wicked burning in this fire shall all be eternal*, in respect of the duration of their pain in this fire, there shall be no difference; the least sinner that ever goes to hell shall never get out, no more than the greatest. The gates of hell are for ever barred upon those that once come within them. Of this more in the use of Terrour to the wicked.

Dist. 2. *That those damned persons that shall have the smallest degrees of torments, shall find and feel their torments to be intolerable.*

tolerable. Alas, did I say smallest: indeed there will be no small pains in hell. Never any that come there will say, This is a small punishment; but I take the liberty of speech in this case, as is used in the speaking of the smalness of some sins. There is a distinction of great and small sins upon earth. Though properly there is no little sin, because all is committed against a great God; but comparatively in regard of some sins, others might be said to be little sins. So properly there is no little punishment in hell, all great, all exceeding dreadful; but comparatively with what some may endure, the torments of some others may be said to be less. But he that hath least, will cry out, It is more, it is more, it is unspeakably more than can be with any ease endured. Therefore while the different degrees of hell torments be asserted, let no mans security or negligence be increased, or diligence diminished in labouring to avoid it, for he that feels the least, will feel so much as will make him unspeakably miserable.

Dist. 3. *In regard of the kinds of positive torments* (I conceive) *there shall be no difference.* If there be any other punishment of sense, than what is by fire, all the damned

damned shall have their shares in all; for though there be some Scriptures that set forth a difference of degrees, yet I know none that set forth a difference in regard of several kinds of positive torments that shall be inflicted upon some in hell, and not upon others. For all sinners upon earth were guilty of the same kinds of sins, or at least-wise had the seed and principle of all kinds of sins in their hearts, and therefore in regard of the kinds of punishment of sense, they shall be all alike.

Dist. 4. *There shall not be the least mitigation of the pains, no abatement of those degrees that at first are inflicted upon them:* those that at first had the highest degrees, shall always have the highest, no abatement of one degree to all eternity. And those that at the first entrance into hell had a lesser degree than others had, yet he shall never have one degree of torment less than he himself had. And the reason I give is this, because all the pains that they endure do not make the least satisfaction unto God for their sins, for the sake of which, God should abate them the least degree of pain. For if by the sufferings of hell, for the space of one thousand years, it were righteousness with God to

abate

bate them one degree, then the second housand years, it would be righteousness with God to abate them a second degree, nd so (though it would be long first) t last they would come to have no pain t all. In this respect then, that all shall lways bear the degree that is deserved by heir sin, and inflicted by God at first, there hall be no difference.

Diff. 5. *In regard that all shall burn in his fire without the least pity, compassion, ercy shewed them, there is no difference.* t is some comfort and relief to a person nder pain to be pitied by another, though is pain be not removed: but there shall e none to shew any pity or compassion to he damned in this fire. God will pity none f them, Christ will pity none of them, Angels and Saints will pity none of them: ll alike in that.

Diff. 6. *In regard of the punishment of s there shall be no difference.* Those that ave the least degree of the punishment of ense, shall have as much misery in regard f the punishment of loss, as he that hath he greatest degree of positive pain. There s no *magis & minus* in this part of hell- isseries, though there be in other. For here is none in hell hath the least com-

munion

munion with God, the least enjoyment of him. Therefore in this also all are alike and equally miserable.

Dist. 7. *The difference between the diverse degrees of glory in Heaven, and of pains in Hell, is from different grounds and reasons.* The greatest degrees of glory are freely conferred without deserving, by those that were the most active men for God upon Earth. But the different degrees of torments are justly inflicted with respect to the demerit of their sin, that were most active and abundant in sinning against God in this World.

The assertion of different degrees of punishment in Hell is cleared.

1. *From Scripture-evidence.* What shall be in another World we best learn out of the Word of God, and there we finde Christ the Judge of this World declaring it shall be more intollerable for some than for others, and some shall have more stripes than others. *Mat.* 10. 15. *Verily, I say unto you, it shall be more tolerable for the Land of* Sodom *and* Gomorrha *in the day of Judgment, than for that City.* Mat. 11. 22. 24. Some shall have greater damnation.

Mat.

st. 23. 14. and more stripes. *Luk.* 12. 48.

2. *From the inequality of sinnings.* Some are greater sinners than others? whose ins are many wayes aggravated, by the nde, by the delight that they take in em, by the frequent iteration of the same , &c. *Judas* was more guilty, and com-itted a greater sin in betraying Christ, an *Pilate* in delivering him up to the ill of the People. Joh. 19. 11. *Therefore that delivered me unto thee hath the eater sin.*

3. *From the strictness of Gods Justice.* God will as it were weigh their sin and heir punishment, that there might be an exact proportion between the sin and the unishment. The Justice of God will not nflict the greatest punishment upon the mallest Offender; nor suffer a great sinner escape with light and little penalty: for God will deal with, and render to very man according to his works and wayes. *Rom.* 2 6. 2 *Cor.* 5. 10. *Rev.* 22. 12. *Pet.* 1. 17. *Rev.* 2. 23.

4. *From the different degrees of glory that shall be conferred upon the Saints in Heaven.* Those that had most grace, and did God and his Church the greatest service, and

endured the greatest sufferings for Christ's sake, shall have a more weighty Crown of glory. Though all shall be filled, yet the capacity of some mens souls shall be more enlarged and widened for the reception of more glory than others; as is commonly set forth by greater and smaller vessels cast into the Sea, all shall be filled with water, but the largest vessel receives more than the lesser doth. So though all in Hell shall be miserable; all full of pain and torment, yet some have deserved more than others; if God will give different degrees of glory where they are not deserved, then he will inflict different degrees of pain and punishment upon sinners, according to their desert.

SECT. X.

Quest. 9. Who they be that shall be tormented in Hell-fire more than others.

THe Scripture doth not only acquaint us that there shall be different degrees of torments in Hell, but doth also point at the sinners, that shall there be greater sufferers than others. And such should

ceedingly fear and tremble, believe the
orrour and the pain and anguish that
ey are so near unto, and repent of sin,
d turn to God, that they may yet escape
at great damnation, which they will be
volved in the same day, or night they
e without repentance: And therefore,
eader, if thou be found one of these, and
y Conscience shall tell thee, thou art the
an, the woman that the hottest place in
ell, and the greatest degrees of torments
e prepared for, in time bethink thy self
d make thy peace with God; if the
oughts of the pains of Hell will not a-
aken thee, yet shall not the consideration
the greatest torments that a just and
ise, and powerfull God can inflict upon
ners in the place of misery, make thee
arise from thy carnal security, and thy
th and sin, and cry and call now more
an others for mercy and for pardon, be-
use without these thou art sure to suffer
ore than others? but who are they?

1. *All such as have had the long and plen-
full enjoyment of the powerfull means of
ate, and after all, go down to their graves
ithout the truth of grace, shall go down to
e lowest hell.* Those whom God hath
en long warning of this place, and hath

often entreated by his Ministers to tu
out of that way that leadeth thereunto, a
yet would not hearken. Carnal Gosp
lers shall have greater damnation than He
then, and shall have the heaviest loads
divine wrath laid upon them who ha
often, alwayes slighted, rejected his lo
and grace often tendered to them. *Mat.* 1
there Christ sayeth something to his Dis
ples, what they shall do, when they co
to a people that will not entertain th
doctrine. Vers. 14. *And whosoever shall n
receive you, nor hear your words, when
depart out of that house or City, shak
the dust of your feet.* And then saith som
thing of those people that shall not rece
his words. 15. *Verily, I say unto you, it sh
be more tolerable for the land of* Sodom a
Gomorrha *in the day of Judgement, th
for that City.* The *Sodomites* were gr
sinners, and in this World the *Sodom*
were great sufferers, and they (when th
were burning with their houses up
Earth) thought their pain intollerab
but it shall be worse with *Sodomites* at
day of Judgement, and afterwards in H
than it was with them upon the Ear
but it shall be more intollerable with th
that have had much preaching, and
gr

ace wrought in their hearts, than it shall
with *Sodomites*. Mat. 11. 21. *Wo unto*
ee Chorazin, *wo unto thee* Bethsaida: *for*
the mighty works which were done in you,
ad been done in Tyre *and* Sydon, *they*
ould have repented long ago in sackcloth
nd ashes. 22. *But I say unto you, it shall*
e more tolerable for Tyre *and* Sydon *at*
e day of Judgement than for you. 23. *And*
hou Capernaum *which art exalted unto*
eaven, shalt be brought down to hell: for
the mighty works which have been done
n thee, had been done in Sodom, *it would*
ave remained untill this day. 24 *But I say un-*
o you, it shall be more tolerable for the land of
odom in the day of Judgement than for thee.

Fear and tremble, all ye carnal, blinde and
ardened sinners! you that have had abun-
ance of spiritual means, and yet are carnal:
hat have had the light of the Gospel shining
bout you, and yet are blind; that have had
Gods Ministers labouring with the Ham-
ner of his Word, and yet are hard; I beseech
ou in the fear of God, consider what
orments do attend you, and how near
ou are unto them. Why are you thus
tupid and secure? why do you thus slight
Gods Ordinances here, and not fear his
wrath, his greatest wrath hereafter? have

you heard so many Sermons against dru
kenness, and swearing, and sinfull game
and will you yet be drunk, and swear a
game? Have so many come to you fr
the Lord, and told you, you must n
please the flesh, and love your sin, and
will you do it? have not you been thre
ned in the name of God with eternal da
nation, if you be unclean, and will co
mit adultery, and was not this threatn
shewed you out of the Word of God, a
yet will you be filthy still, and unclean s
and commit Adultery still? Did God
severely punish these sins in *Sodom*, and w
not he much more, in *England*, and
London? If those that went from *Sod*
to Hell, are suffering the vengeance
eternal fire for these sins, God will cause
place in Hell to be heated seven times mo
for those that shall come out of *London*, a
from *England* into a place of torment.

The very Heathen shall rise up
judgement against you, if they had h
the Sermons, and the means of grac
it is likely many of them would ha
got more good than you have don
they would have repented though yo
have not, they would have returned unt
God, though you do not. You hav

hear

heard Sermons concerning Faith, where is your Faith? You have had Sermons concerning repentance for sin, and love to God; where is your repentance and your love? You had better goue to Hell from any part of the World than from *England*, than from *London*, oh how will Heathens and Pagans gaze and wonder in Hell to see Gospellers come thither.

2. *Hypocrites shall have more degrees of torments in the fire of Hell than others shall*; and these more than the ignorant and prophane, that sate under the Gospel, without profession of Religion, forasmuch that Hypocrites seem to say, that godliness is well, and yet will not be truly godly; they seem to say, that sin is not to be kept and loved, and yet will both keep and love some sin or other, and therefore keep it because they love it. All those that take much pains in prayer, and spend much time in holy duties for sinister ends, from a false Principle, shall be the more tormented in the World to come; the more time spent in praying, reading, hearing for wrong ends, the more punishment shall be inflicted. For indeed such praying is grievous sinning, and such reading, and hearing and talking of the things of God,

that they may be applauded, their Estate encreased, and they raised to greater honour in the World, all this is great wickedness, and deserveth great torment. Will you believe this, if you read it from the mouth of Christ himself. See *Mat.* 23. 14. *Wo unto you, Scribes, and Pharisees for ye devour Widows houses, and for a pretense make long prayers: therefore ye shall receive περισσότερον κρίμα, greater,* more abundant *damnation.* And when Christ would set forth the heavy wrath of God that shall be poured out upon a very wicked sinner, he expresseth himself thus: *The Lord shall cut him asunder, and appoint him his portion with the hypocrites,* Mat. 24. 51. That is enough to set forth the greatness of a sinners misery in another World, to be where hypocrites shall be.

And alas! ye poor deceiving, and deceived hypocrites, is this the end of all your praying? Is all your hearing of Sermons, and talking of God, and running after the means of grace, come to this, that you must be more tormented than those that never did any such duty? was all your weeping upon Earth but a forerunner of your weeping in Hell? Hypocrites, you weep upon Earth, and you shall weep in Hell

ell, and gnash your teeth at your folly nd hypocrisie, *Mat.* 24. 51. Have you lost l your time, and pains you spent in holy uties? did you pray that you might be elivered from this place of torment? and oth every prayer you make, add unto our torment, and make you the more miserable? Alas! alas! you lost your pleasure pon earth, in that you were praying on your knees, when others of your fellow-amned sinners were at their sports and astimes, and yet must you in Hell feel more pain, and undergo more misery? es, you must, for your sin in many respects was worse, was greater than the sins of the gnorant and prophane.

Oh then, let me entreat you for the Lords sake, as ever you would be truly happy; as ever you would not have such a reward for all your prayers, and time, and tears, come fully over unto Christ, do not stick at the half way, be upright with God; what you do, do for a right end, and from a right principle, and in a right manner, and then your pains shall not be lost; your tears then shall be wiped away, and joy and gladness shall succeed: What you do, do for God; let his glory be your aim and end; if you

pray, pray for God; and if you speak, speak for God; away with your vain pretences and sinful ends in holy duties, if you would not come to a more miserable end than other men.

3. *Apostates shall have more degrees of torments in this Fire of Hell, than others shall.* Such as have seemed to approve of holiness, and the waies of God, by walking in them, and to disapprove of sin, by a visible forsaking of it, that have been enlightened, and have tasted something of the good word of God, and yet in time of persecution shall throw off the profession of strict holiness, and return to sin again, as if they would tell the world, they were mistaken, when they left their sins, and took up with the waies of God, they have made experience of both, and they like the waies of ease, and profit, and honour, with safety, than the way that is so strict, and so much persecuted; it had *been better for such never to have known the way of righteousness, than after they have known it, to turn from the holy Commandment delivered unto them*, 2 Pet. 2. 21. Why better? because for their Apostacy they shall be more tormented.

4. *All that commit sins against knowledge,*

and

and against conscience (dying without repentance) *shall have more degrees of torments than those that sin out of ignorance.* Such as sin, when they know they sin, that sin, when conscience tells them, this is a sin, and faith, do it not; those that know they ought to pray in their closets, in their families, and will not do it: that they should not be drunk, and steal, and yet will do it: The Fiery Furnace is heated many times hotter for these, *Luk.* 12. 47. *And that Servant that knew his Lords Will, and prepared not himself, neither did according to his Will, shall be beaten with many stripes.*

5. *Such as will not be religious themselves, and do all they can to hinder others, shall have more degrees of torments in this Fire, than others.* There are not a few that will neither be good themselves, nor worship God themselves, nor are willing that others should: They will not pray themselves, but will persecute and imprison those that do: they will not spend the Sabbath holily themselves, and yet are vexed at those that do; these shall lye low in Hell. *Mat.* 23. 13. *Woe unto you Scribes, Pharisees, Hypocrites, for ye shut up the Kingdom of Heaven against men: For ye neither go in your selves, neither suffer ye them*

that

that are entring to go in: And to these Christ saith in *verſ.* 14. *Ye ſhall receive the greater damnation.* Let Magiſtrates, Parents, Maſters, beware that they diſcourage not, nor hinder, Subjects, Children, Servants, from walking in the waies of God, and giving holy, pure Worſhip unto God. What will you reply to God, when he ſhall ſay to you, was it not enough for you to ſling off my Worſhip, but you muſt hinder, impriſon, fine thoſe that did make conſcience of performing their homage unto me? and thereby you have kept many from happineſs and glory, and are now in pain and torment: You would not ſuffer my Miniſters to preach, and you would not ſuffer your Children and Servants to hear: Oh how many might be crying out againſt perſecutors, in Hell! and thoſe that hindered them from the means of Grace, ſaying, if we might have heard Gods Miniſters, we might never have come to this place of torment; my Parent, my Maſter did reſtrain me, and I am here tormented, and did periſh for want of the means of Knowledge. Surely ſome that have been the cauſe of many ſouls eternal damnation, by oppoſing, denying, taking away the means of Grace,

ſhall

shall have many more degrees of torments than others; for their sin is greater, in being guilty of the blood of so many souls, that out of many Towns, Counties, might go to Hell for want of the means of Grace.

6. *Such as have given evil examples unto others, and have thereby drawn others to sin, shall have greater degrees of torments.* Those that prove tempters to others, to entice, allure and draw them into sin, make other mens sins become their own, and are guilty of the sins, that others by their example, perswasion, or any other means do commit, shall have punishment inflicted both for their own sins, and for other mens, so far as they made themselves guilty thereof. This may be the reason why the rich man was so desirous, that one should go from the dead to preach to his Brethren, that they might not come to that place of torment, because he remembred how he had been the cause of their sinning; and if they came thither by reason of his drawing them to sin, by evil example, wicked counsel, his torment would be the more. For I do not think there is so much love or pitty in the damned in Hell, to desire the preventing of the damnation of others,

others, but are rather filled and vexed with envy, that others are happy while they themselves are miserable.

7. *The greatest slighters of mercy, abusers of divine goodness and patience, shall have greater degrees of torments.* Those that have been the worse, and more wicked against God, because God hath been so good and long-suffering towards them. When God waiteth long upon a sinner here, and gives him a great space to repent, and make his peace with him, and yet the sinner doth not, but dyeth in his enmity and rebellion against the King of Heaven, God will punish such with greater severity in the flames of Hell; now remember sinner, what a space I gave thee to repent, but thou hadst not a heart to repent. How long I waited, looked for thy return, but thou wentest on, till thou camest to Hell, and now I will punish thee for all thy slightings of my mercy, and abusing of my patience; length of time in sinning, addeth to the multitude of sins; and therefore such as live long in any sins, will have the greater torments. Old Drunkards, and old Swearers, old Hypocrites, and Unbelievers, shall have greater wrath inflicted on them in another world. God will open

open then the treasures of wrath, and pour it upon them abundantly, *Rom.* 2. 4. *Or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?* Vers. 5. *But after thy hardness and impenitent heart, treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous Judgement of God.*

8. *Such as live in the sin of Uncleanness, in Whoredom, and Adultery, dying in final Impenitence, shall have great degrees of torments in this Fire.* Those that burned most in sinful fleshly lusts, shall burn most in these flames, 2 *Pet.* 2. 9. *The Lord knoweth how to deliver the righteous out of temptations, and to reserve the unjust unto the day of Judgement to be punished,* Vers. 10. *But chiefly them that walk after the flesh, in the lust of uncleanness* — All unjust and unrighteous men are reserved for this Fire; but [chiefly] those that live in the lust of uncleanness.

9. *The more outward mercies, and worldly good things, any wicked men received in this world, the more torments they shall feel in this Fire.* The more costly dishes their Table was wont to be filled with, the better apparel they put upon their sinful bodies, the more heaps of wrath shall be laid upon them

them in these flames. The rich man, when he was in Hell, was grievously tormented; and he was one, that while he lived, was clothed with Purple and Fine Linnen, and fared sumptuously every day; he pleased his palate with delicate dishes; and his sensitive appetite with rich and pleasant Wines; and this is given as a reason of the greatness of his torments, *Remember that thou in thy life time receivedst thy good things, and now thou art tormented*, Luk. 16. 19, 24, 25.

10. *Ungodly, graceless Ministers, that have preached Christ unto others, and yet did not receive Christ themselves, shall have more degrees of torments in these flames.* Those that pressed others to forsake sin, and whose office it was so to do, and did live in those sins themselves, that they charged others upon peril of damnation, as they would escape the pains of Hell, to leave and forsake; that exhorted others unto duty, to Faith, and Love, and Holiness, and yet did not believe in Christ, nor love God, and looked not after the sanctification of their own hearts, shall receive the greater damnation: or such Ministers that took upon them the Office, but were not qualified competently for it, that were unable,

and

and could not, or slothful, and would not teach the people; for God will require the blood of all those souls that perished through their sin at their hands. So the Apostle speaks concerning wicked Teachers, *Jude* 13. *Raging waves, foaming out their own shame, wandring stars, to whom is reserved the blackness of darkness for ever.* And 2 Pet. 2. 17. *These are wells without water.* When the people went to the wells to drink, and to refresh their thirsty souls, they returned grieved, and ashamed, because there was no water in these wells, no wholesome instructions, no soul-saving Doctrine could be heard from them, *To whom the mist of darkness is reserved for ever.*

Thus far the Questions concerning this Fire, whereby the Angry Lord will rebuke sinners for their sins in the world to come: Next I proceed to the Uses of this Doctrine, which shall be

For { Terrour to the wicked, Comfort to the godly, Exhortation, Examination } to all.

SECT.

SECT. XI.

Containing matter of terrour to the wicked.

Use 1. WILL God torment the wicked with flames of Fire in the Dungeon of Hell, *then wo, wo, wo to the ungodly world*: Wo to all that do live in sin, and shall dye without repentance! wo unto them that ever they were born, that they were created men and women, that their bodies were informed with rational and immortal souls. Oh what means the madness, the folly, the deep security that there is in graceless wretches! that can eat, and drink, and sleep upon the very borders of this dreadful place; that can laugh and be merry upon the very brink and confines of another world, where this Fire burns: What is the reason, sinners, that you do not weep and wail, because you are so near unto this unquenchable Fire, where you must for ever weep, and wail, and gnash your teeth? What aileth you to be so set upon your lusts, and to be so mad after your sins, that will bring you to this place, and cause you to be cast into this Fire?

Fire? Will you be so fooliſh and unwiſe, to buy your preſent pleaſures with eternal pains? your tranſitory delights, with unquenchable burnings? will you let your fleſh ſo deceive you? and the world to put ſuch a cheat upon you? and the Devil to beguile you of eternal happineſs, and to lead you to eternal flames, and all for the ſatisfying of your luſts? do you ſee your danger, or do you not? if you do not, ſeriouſly puruſe theſe following lines, or enquire after ſome other Book, or go to ſome godly Miniſter, that might inform you better; if you do, and yet will keep your ſins, and continue in your wicked waies, you are worſe than your Dogg, or Cat, or Horſe, which will not into the Fire, if you would uſe all the means you could to force them into it. Do you believe this Doctrine, that telleth you there is ſuch a Fire kindled? or do you care not though there be? do you think you can bear the heat of theſe burning-helliſh-flames? why then are you ſo much afraid of Fire upon Earth? that you would account him beſides his wits, that would perſwade you to hold your finger in the flame of a Candle, but for one quarter of an hour? if you think that the flames of helliſh

helliſh Fire is ſo eaſily born, inure your fleſh to Fire in this world: Uſe no more your Fire-pan and Tongs, but let your hands be inſtead thereof, and let theſe ſupply their uſe: If you judge this unreaſonable, tell me, is it not much more unreaſonable for you to provoke the Lord by your ſins, and do that for which you muſt for ever burn in a lake of Fire and Brimſtone? will you receive no warning, nor hearken to any advice and counſel, till you are in it, and then none ſhall be given to you, and if there were, it would be too late? Sinners, I beſeech you conſider how near, how very near you are unto this place, you are near the gates of Hell, and to the lake where this Fire burns; you are almoſt within hearing of the dolorous outcryes that are there; you are almoſt within hearing of thoſe hideous roarings of the damned; and is it not time for you then to go back, and to return to God? You are almoſt within the ſmell of the Brimſtone that is burning there; if you think you are not, tell me, who can ſecure you from among the damned ſouls, one hour longer? you are ſo near, that for all you know, to night, to morrow, nay this hour you may be one of their company; if God

doth

doth but ſtop your breath, your ſouls are gone, are loſt, are damned for ever, and God might ſtop your breath in one moment, in the twinkling of an eye. Do you not conſider that you muſt dye, that ſickneſs and death will ſhortly ſeize upon you, and arreſt you? if you could ſecure your ſelves from death, then fear not theſe burning flames; or if you could, God could eaſily ſend you quick into this place of torment. Muſt you not ſhortly grapple with the King of terrours? and will you not ſhortly look, and behold a pale horſe, and his name that ſits thereon is death, and Hell follows after him? and what will you do at ſuch a time as this? when you muſt take a final farewell of all your comforts and delights? and bid adieu to your friends, and all you have in this world? and take nothing with you but your ſins and guilt into another world? Oh dreadful ſpectacle! to ſee a wicked man a dying! Oh horrible amazing ſight, to ſee an unbeliever, and impenitent perſon breathe out his laſt! Oh what thinks the ſoul, as ſoon as ever it findes it ſelf to be ſeized upon by Devils! Oh what doth it ſee the next moment after it is parted from the body! it is gone to ſuch a place where it never

never was before; and which is worſe, from whence it muſt never more return; or what a dreadful, cutting conſideration is it, for a dying ſinner to roul in his mind, that within an hour or two, and he muſt roul in a lake of Fire and Brimſtone? that now he cannot reſt upon a bed of Down, ſurely then he cannot reſt in flames of Fire. To look upon himſelf to be within an hours journey to the place of miſery; to lye upon his bed, and look into another world, and think where *Cain* and *Judas* are, where Devils, and thouſands of Reprobates are; and that he is now entring to be made free of their company, or rather to be bound with them in chains of darkneſs for ever. But I ſhall endeavour to ſhew the dreadfulneſs of this place, and the greatneſs of their miſery that muſt be tormented in theſe flames.

Names by which it is called.

Continuity, Extremity, Variety, Univerſality, Eternity — of their torments in this Fire — there ſhall be ſo — Continuall a. Extreme b. Various c. Univerſal d.

Difference between the Fire of Hell, and Fire upon Earth.

SECT.

SECT. XII.

Thirteen Names by which the place where this fire burns is called.

1. THe names and appellations whereby this place, and the misery there endured are called, set it forth to be dreadful and very formidable.

1. It is called a *Lake of fire*, denoting the abundance of pain and torment that the damned are put to in this place. *Rev.* 21. 8.

2. It is called a *Lake of brimstone.* A little burning brimstone is very offensive, but a Lake of brimstone much more. Brimstone, when it doth not burn, doth not pain, nor so much offend the sense of touching or smelling, but brimstone kindled doth both. But brimstone cast into a lake of fire doth quickly burn, and much torment. Oh how intollerable will it be to lie, and roul, and tumble in streams of fire and brimstone. The heat of the fire, and the stench of the brimstone, set forth the aggravations of the damneds misery. *Rev.* 21. 8. —*shall be cast into a lake of fire and brimstone.*

3. It

3. It is called a *furnace of fire*. This signifieth the extremity of the heat the damned shall endure. Fire in a furnace burneth more than in a chimney: as in *Nebuchadnezzar*'s fiery furnace, but the fiery furnace of hell shall be much more hot than that. Matth. 13. 42. *and cast them into a furnace of fire.*

4. It is a *place where there is no water*, not one drop of water to be had, not so much as will hang upon the tip of a man's finger. *Luk.* 16. To be in a lake of fire and brimstone, in a furnace of fire, where there is no water, is still more dreadful.

5. It is called the *great wine-press of God's wrath*, Rev. 14. 19. where the wicked shall be trodden by an angry God for ever.

6. It is called a *Prison*. Wicked men could not lie in a prison for Christ upon earth, but they shall lie in a dungeon, in a prison, in hell for their sins. *Matth.* 5. 26. *Luk.* 12. 58. 1 *Pet.* 3. 19. Men will not run into debt for fear of a prison, but God will arrest his debtors by his Serjeant death, and cast them into the prison of hell.

7. It is called a *place of torment*, Luk. 16. 28. made on purpose for the punishing and tormenting of God's enemies. Earth

is

is the place where they sin, but hell is the place where they shall suffer.

8. It is called *outer darkness*, Matth. 22. 13, blackness of darkness, *Jude* 13, a mist of thick darkness, 2 *Pet.* 2. 17. Strang fire! to be so hot, and yet so dark. The heat of the place will much pain them, and the darkness of the place will much torment them.

9. It is set forth by *chains of darkness*, to denote their absolute captivity, and the utter impossibility of getting out; for who shall knock off these chains of darkness wherewith the damned shall be bound, 2 *Pet.* 2. 4.

10. It is called the *second death*, the first death, which consists in the separation of the body and the soul, is feared by men; but the second death is infinitely more formidable. *Rev.* 2. 11. and 20. 6. and 21. 8. because it is the separation of the soul and body from God, the chiefest good, for ever.

11. It is set forth to be dreadful, because it is *the place where wrath to come* is to be inflicted by God, and endured by the damned. God's present wrath is often very heavy, it was so in his drowning of the world, in burning *Sodom* and *Gomorrah*:

but wrath to come will be intolerable. 1 *Thess.* 1. 10.

12. It is called a *bottomless pit*; they shall fall so deep, they shall sink so low, that they shall never come forth. *Rev.* 19. 1.

13. It is called *Topheth*, in allusion to the place where the *Jews* did burn their children to *Molech*, Isa. 30. 33. *For Topheth is ordained of old; yea, for the King it is prepared, he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.* In the opening of this Scripture, the dreadfulness of hell will more plainly appear. In it you may consider these particulars. 1. The ordination of it, it is already prepared. Topheth is ordained. 2. When it was ordained, of old indeed it was ordained by God from all eternity, that the wicked should be tormented in the flames of hell. 3. For whom it is prepared, *for the King, viz.* 1. literally for the King of the *Assyrians*, that persecuted God's people. 2. Synechdochically for all wicked men, though they be never so great and mighty in this world. 3. Allegorically, for the devil, that is the Prince of the power of the air. 4. The structure or capacity of this place, it is *large* and *deep*

deep, and so it need to be, to receive and contain such an infinite number of damned reprobates: so many bodies will require very spacious place. 5. The matter of it, *the pile thereof is fire and much wood.* 6. The efficient cause of this place and fire, *the breath of the Lord doth kindle it.* If God himself doth make this fire, it will be very terrible. 7. The stench and offensive smells of this place, there being much *brimstone*, which shall always run, never be dried up.

I do not understand all these things literally, but being Scripture-expressions, though many of them metaphorical, I judged it may be profitable to gather them out of the Scripture, whereby you may conceive the place and misery there to be exceeding formidable. For what is there to be endured is far beyond what these words do signifie, or may help you to conceive of it.

SECT. XIII.

Shewing that the pain of the damned burning in this fire will be without intermission.

II. THe *pains and torments of the wicked in these flames of hell, shall be without any intermission*; they shall have no intervals of ease, and rest; they shall not be sometimes pained, and then for a while freed from their pain, but all shall be continued; not one moment can be assigned when they shall not feel the punishment of their sin. If men upon the Earth are often troubled, and pained with the Tooth-ach, Gout, yet when they are sometimes free, though it doth after a while return again, it is some ease, and great refreshment to them. *Pharaoh* had sometimes some respit from his Plagues; but this is not the case of the damned in Hell. Oh what matter of joy would it be to these lost sinners, to have now and then, yea, if it were but once in a year, one hours freedom from their torments; but to burn and feel the weight of God's Anger without intermission, doth add unto to their sorrow. That there is no intermission, appears

1. From the *Testimony of the Scripture.* od that shall inflict their punishment, e in ainly tell us whether there be any cer- n seasons when they shall have rest, but ssureth us, there is no such thing, v. 14. 11. *And the smoak of their torment ndeth up for ever and ever, and they have st day nor night* — If a man be pained the day, yet he hopes he may have rest in night; if he cannot rest in the night on his bed, he hopes he shall be better hen he riseth: But damned men are out hopes, for they must not, shall not rest y nor night, that is, never, for there is such thing as a vicissitude, or succes- n of day and night in Hell, *Rev.* 10.

3. There is *not the least satisfaction in all r sufferings*, why God should, though t for a moment, take off their pain, and move their torment: if their former ferings could in any measure satisfie for er former sinnings, they might look for me intervals of ease; but because they o not, therefore they must have none.

3. There is *no room for God's shewing so ercy to the damned in Hell*: Earth was e place where they received all the good, nd all the mercy that ever they must

have: upon Earth they had their mixtur
of mercy, but in Hell the cup of wrath
given them to drink, even the very dreg
without mixture; but this would be
great mercy to have ſome ſpaces and
ſtances between their torments, and the
pains: Thou didſt in thy life-time recei
thy good things, but now thou art to
mented, *Luk.* 16. 25. The wrath of G
abideth on them, *Joh.* 3. 36, And wh
his wrath abides upon the damned, the
cannot have one moments eaſe.

4. The *condition of the damned in H*
is oppoſite and contrary to what is the co
dition of the Saints in Heaven. But t
Saints in Heaven have no intermiſſions
their love to God, of their enjoyment
God; no moment, when they are not i
of God; they alwaies are happy, alwa
perfectly bleſſed; no diminutions of th
joy, no interruption in their comforts a
communion with God; that was th
eaſe upon Earth, to feel ſome love in th
hearts to God one hour, and to queſti
it the next; to have a ſight of God o
day, and to have a cloud interpoſed b
twixt God and them the next; but
Heaven there is full and conſtant happ
neſs; and they are conſtantly taken u
imploy

mixtur employed in their loving, and praising, and wrath delighting in God, *Rev.* 4. 8. — *And they y dregg rest not day and night, saying, holy, holy, holy* ld be *Lord God Almighty, which was and is, and* and d *is to come.* So also the wicked in Hell are d the tormented without any freedom from receiv their misery: for intermission of the joyes rt to of Heaven, and of the torments of Hell, of Ge would be a diminution of both; but whi there is no such thing as a diminution of , the joy or torment, in Heaven or Hell.

5. *There is no moment in which the* n H *Fire of Hell doth not burn, nor a moment* e co *in which the Worm doth not gnaw them,* t th *Mark* 9. 44. *Where the Worm never dyes,* ns *and the Fire is not quenched.* Now their ut bodies being so exceeding passible, and t fi they alwaies in the Fire that is unquench- wa able, must of necessity be without inter- thi mission, miserable in enduring the pains an thereof.

6. *There is no grant of the least help* the *that might be an alleviation of their misery,* he *by putting any stop unto it.* If one drop lie of water could interrupt their continued on torment (which is impossible, that so be little waters should have any effect here- unto upon so great a Fire) yet it should p not be granted unto them.

7. *Their hearts were continually wicked while they were upon the Earth.* If they were not always actually committing sin (which yet I think may be asserted of a wicked graceless man, that he is always sinning, because all his actions, whether civil, natural, or religious are all sins, all his thoughts, and words are sins, because they were not directed to a right end, nor did arise from a right principle, *ex quolibet defectu oritur malum*) yet however there was not one moment from his birth to his death, in which it might not be said, he is wicked, an enemy to God; there was no space nor interval, in which he ceased to be ungodly, *Gen.* 5. 6. *God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.* The Hebrew word יֵצֶר doth properly signifie (though it be used for imagination) the form and frame of the heart, and not only the thoughts that are framed in the heart, but the habit, quality, and disposition of the soul, from whence the thoughts proceed, and so the heart of a wicked man, continually, without any intermission, is evil, even while he is sleeping, and hath no

actual

tual evil thoughts: Now if wicked men, without intermission were alwaies wicked, then his sufferings in Hell, without intermision, are proportionable to his sinnings upon Earth.

Oh then, how miserable must the damned be, when there shall not be one hour, one moment in which they shall be freed from the pain and punishment that shall then and there be inflicted upon them, but shall be continually crying out and roaring for the anguish of their hearts, arising from the continuity of their torments! Oh wretched souls! Oh restless Reprobates! that upon Earth could not cease from sin, and in Hell cannot cease from suffering; how shall they wish, but all in vain! Oh that God would withhold his hand but for a day! Oh that God would cease to punish, though it were but for an hour! But alas this will not be, their daies of ease are past and gone; their nights of rest are fled away; their pleasant hours are ended, and their pain is begun, and never leaves them; their torments lye upon them, and make them roar in this Lake of burning Brimstone.

SECT.

SECT. XIV.

The pain of the damned burning in this Fire, shall be in great extremity.

III. *THE pains and torments of the wicked in these hellish flames, will be all in great extremity:* And those that shall be tormented most, shall have them in their utmost extremity: their misery shall not only be *extensively* great, in regard of duration, but *intensively* too, in regard of degrees: if they were continual, but not extreme, they may be the better born; or if they were extreme, but not continual, there would be sometimes some ease; but to be continual and extreme, is a wonderful aggravation of their torment, and their pain. If a man have a little disease upon him, a little pain in his teeth, head, sickness at his stomach, if it be continual, if it should last a month, a year together, and never cease, the continuance of it would make a little affliction very great, a light affliction to be very weighty, and cause the afflicted person to groan under it, as a very heavy burden: But to have extremity of pain by Cholick, or Gout,

or

e Stone, if this should continue for some months, some years, it would make such o desire to die, and not live; to chuse death before life. But alas, all this is nothing to what there is to be endured in these flames; neither in regard of the continuity, or extremity of the torments; for in this life there was never any that did suffer the highest extremity of pain; persons roaring under the pain of the Stone, racking torment of the Gout, Cholick, the pain of women in travel, is not extreme, for there is a higher degree may still be added; but what is in Hell, is so great, that greater pain there cannot be. I have read one of the Antients sets forth the extremity of Hell torments by this comparison.

If all men that have descended from Adam, *or shall be born, to the end of the world, should all live together at one time; and if all the piles of grass upon the earth were so many men, and these with the other should live together at the same time, and the punishment of one damned man, that he endureth in Hell for one sin, should be equally divided among so great, and such an innumerable company of men, that every one should have a just proportion, and equal part thereof,*

of the pain of every one of these having but a little particle of the damned mans torment, would be greater than all the sufferings of all the holy Martyrs, than all the pains that all wicked Malefactors, were ever put unto in this world.

Or you may suppose, all the pain that is upon all the men upon Earth, through sickness, by Plagues, Feavers, Agues, by wounds, or any way by which the body of man is liable to any grief or pain, that all the men in the world, that are sick at the same time, should be presently freed from their sickness and pain, and all that all these men endured should be found in one man, that he had all the pain that so many thousands had (and God supporting him that he could not die by this) what racking tortures would this man be under? what extremity of misery would he be in? but this in Hell-fire, is beyond all this, without comparison, beyond it all. The torments of the damned burning in this Fire, will be in great extremity, appears

1. From Scripture-expressions, whereby their misery is set forth, as that they shall be cast into Fire, a lake of Fire, a Furnace of Fire and Brimstone.

2. From

2. From the extraordinary sense of feeling that their bodies shall then be endued with; for God raising their bodies for this purpose, that they may be punished, will give unto them such sensibility of pain, that shall exceed the most nice and tender woman upon Earth; their flesh shall not be crusty, and hard, and insensible of pain, as the palms of the hands of labouring men now are, but as sensible of pain, as the tenderest part of mans body now can be; to have such bodies cast into such Fire, the pain in them must be extreme.

3. From the continuance of these pains, great pain continued, is extreme.

4. From the variety of these torments.

5. From the universality of their misery, but these next are to be spoken to.

SECT.

SECT. XV.

Shewing the Variety and Universality of the Damned's Torments burning in the Fire.

IV. THE *Pains and Torments of the Damned in these flames, will be in great variety.* To have one disease upon Earth, makes life to be uncomfortable, if many, to be grievous: If a man upon Earth be in a Consumption, he may be free from Gout, and Cholick; if ill of the Gout, he may be free from the Stone; if ill with that, he may be free from Plague; but if a man had all these at once, Plague, and Gout, and Stone, and Cholick, and a thousand distempers that the body is subject to, how restless would he be? where could he be quiet? how should he sleep? how would he tell the clocks, and number the minutes? in the morning he would think it long till evening, and in the evening he would think it long till morning. How would he call for death, and be forward to curse the day of his birth? and with *Job* say, *Let the day perish wherein I was born, and the night in which*

which it was said, there is a man-child conceived; let that day be darkness, let not God regard it from above, neither let the Light shine upon it: let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrifie it; as for the night, let darkness seize upon it, let it not be joyned unto the daies of the year, let it not come into the number of the months: Lo, let that night be solitary, let no joyful voice come therein, let the stars of the twilight thereof be dark, let it look for light, but have none, neither let it see the dawning of the day, because it shut not up the doors of my Mothers womb, nor hid sorrow from mine eyes. Why died I not from the womb? why did I not give up the Ghost when I came out of the belly? why did the knees prevent me? or the breast, that I should suck? for now should I have lyen still, and been quiet, I should have slept, then had I been at rest. Wherefore is light given to him that is in misery? and life unto the bitter in soul? which long for death, but it cometh not, and dig for it, more than for hid treasures; which rejoyce exceedingly, and are glad when they can finde the grave; why is light given to a man, whose way is hid, and

and whom God hath hedged in? for my sighing cometh before I eat, and my roarings are poured out like waters. (O God) thou huntest me as a fierce Lion; and again, thou shewest thy self marvellous upon me; thou renewest thy witnesses against me, and increasest thine indignation upon me, changes and war are against me. Wherefore hast thou brought me out of the womb? Oh that I had given up the Ghost, and no eye had seen mee! I should have been as though I had not been, I should have been carried from the womb to the grave; are not my daies few? cease then, and let me alone, that I may take comfort a little.

Or with Jeremy, Cursed be the day wherein I was born: let not that day wherein my Mother bare me be blessed. Cursed be the man who brought tydings to my Father, saying, a man-child is born unto thee, making him very glad, and let that man be as the Cities which the Lord overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noon-tide; because he slew me not from the womb; or that my Mother might have been my grave, and her womb to be alwaits great with me. Wherefore came I out of the womb, to see labour and sorrow, that

hat my daies should be consumed with
lame?

If such are the lamentations and wishes of (good) men upon Earth under great afflictions, what may we conceive will be the direful sayings, and the hideous roarings of the damned in Hell under the variety of torments, that there they must endure: When in Hell there shall be Fire to burn them, chains to bind them, Devils to torment them, Brimstone to choak them, Darkness to affright them, a Worm to gnaw them, and none to comfort them, none to pitty them, nothing to ease them. Now variety of torments added to the continuity and extremity of them will make their condition inconceiveably miserable; to be continual, extreme and many too, is to be pained beyond what now the heart of man can possibly imagine. Heathen Poets have thought the sufferings of vitious persons in Hell past reckoning up. *Virg. Æneid. 6.*

Non, mihi si Linguæ centum sint, oraque centum,
Ferrea vox, omnes scelerum comprendere formas,
Omnia pœnarum percurrere nomina possem.

Had

Had I an hundred mouths, as many tongues,
A voice of Iron, to these had brazen lungs,
What were their sorts of crimes could not be said,
Nor could their kinds of tortures be displaid.

V. *The pains and torments of the damned in this Fire, shall be universal*; and this is a further degree to all the rest: For they might have been continual, extreme, and many, and yet not have been universal. Upon Earth, if a man be pained in his head, he might not be sick at heart; if he be sick at heart, his hands and feet, and other parts might be free from any particular distemper upon them; but in Hell there shall be no part free, no faculty of the soul, no member of the body, but shall have its particular torment. As there was no part free from sin, when they were upon Earth, so there shall be no part free from sufferings, when they shall be in Hell. Upon Earth their understandings were dark, their wills perverse, their affections irregular, their consciences defiled, their memories forgetful of God, their imaginations unholy, their hands did act sinfully, their tongues did

did speak wickedly; their eyes ful of Adultery, their ears open to receive any thing that was evil, their feet swift to run in the waies of sin, all over wicked; so they shall be all over tormented, no ease in any part: If the burning of one finger be so painful now, what will be the burning of all parts at once? beside the pain that all parts shall be sensible of by the heat of this Fire, when head, and hands, and eyes, and feet, shall burn; yea, their inward parts shall be all fiery hot, like a burning Furnace, there shall be something to torment their particular senses. As

1. Their *Eyes* shall be punished with continual beholding of innumerable Devils, without their taking upon them the shape of corporeal creatures, as when they appeared to any upon Earth. What fear would fill the hearts of wicked men to see a thousand Devils in some place upon Earth, in the shape of a Bear, or Dogg, or Cat, or any such like shape; yea one Devil appearing to them in the dark and silent night, when they are upon their beds, would fill them with amazing horrour: But in Hell they shall see an innumerable company of Devils in their own shape, which is more ugly than any beast,

or

or Serpent upon Earth can be. For as before they sinned, they were more excellent than other creatures; so since they have sinned, they are more formidable to behold, that any other creature, *corruptio optimi est pessima*; there is some kind of enmity between the Devil and the wicked upon Earth, that though they love to do his works, yet they care not to see his shape; they love to sin, while they say, they defie the Devil: therefore to have these continually before them in this Fire, will still increase their torment; and besides this, the sinoak of this Fire shall torment their eyes, and the want of light, which is pleasant to the eyes, and being in outer darkness, shall be no little terrour and torment to them.

2. Their *Ears* shall be punished with the continual roarings, and hideous outcryes, and horrible shriekings of their fellow-damned-sinners, to hear the groans that be in Hell; to be alwaies hearing their lamentations, and their wailings; to hear others cursing of themselves, and one another, that were instrumental to bring each other to that place, will bring no little horrour to their hearts. For as it shall be the happiness of the Saints in Heaven to behold

hold God, and Christ, and Angels, which will delight their eyes; and to hear the praises and the Hallelujahs that are given unto God, will delight their ears; so the contrary in Hell, will have a contrary effect upon the damned there.

3. Their sense of *Smelling* shall be afflicted with the filthy stench, and noisome, loathsome smells, that shall be in this place of torment; this filthy stench may partly arise from the very bodies of the damned, that will be so vile and loathsome then, that they shall exceed the most ulcerous, gangreened, and corrupted bodies of any upon Earth; partly from the Brimstone that shall there torment them, if understood literally, or from that which might be signified thereby, if understood figuratively, and partly from the very place where they shall be tormented, as its notion of a prison may suggest into our thoughts: A prison is offensive for the unsavoury smells that are therein, but never such a prison upon Earth, as this of Hell, for this, as well as for other things, that makes it more loathsome, and more formidable.

4. Their sense of *Taste* shall be afflicted, because there shall be nothing there that may

or Serpent upon Earth can be. For as before they ſinned, they were more excellent than other creatures; ſo ſince they have ſinned, they are more formidable to behold, that any other creature, *corruptio optimi eſt peſſima*; there is ſome kind of enmity between the Devil and the wicked upon Earth, that though they love to do his works, yet they care not to ſee his ſhape; they love to ſin, while they ſay, they defie the Devil: therefore to have theſe continually before them in this Fire, will ſtill increaſe their torment; and beſides this, the ſmoak of this Fire ſhall torment their eyes, and the want of light, which is pleaſant to the eyes, and being in outer darkneſs, ſhall be no little terrour and torment to them.

2. Their *Ears* ſhall be puniſhed with the continual roarings, and hideous outcryes, and horrible ſhriekings of their fellow-damned-ſinners, to hear the groans that be in Hell; to be alwaies hearing their lamentations, and their wailings; to hear others curſing of themſelves, and one another, that were inſtrumental to bring each other to that place, will bring no little horrour to their hearts. For as it ſhall be the happineſs of the Saints in Heaven to behold

hold God, and Christ, and Angels, which will delight their eyes; and to hear the praises and the Hallelujahs that are given unto God, will delight their ears; so the contrary in Hell, will have a contrary effect upon the damned there.

3. Their sense of *Smelling* shall be afflicted with the filthy stench, and noisome, loathsome smells, that shall be in this place of torment; this filthy stench may partly arise from the very bodies of the damned, that will be so vile and loathsome then, that they shall exceed the most ulcerous, gangreened, and corrupted bodies of any upon Earth; partly from the Brimstone that shall there torment them, if understood literally, or from that which might be signified thereby, if understood figuratively, and partly from the very place where they shall be tormented, as its notion of a prison may suggest into our thoughts: A prison is offensive for the unsavoury smells that are therein, but never such a prison upon Earth, as this of Hell, for this, as well as for other things, that makes it more loathsome, and more formidable.

4. Their sense of *Taste* shall be afflicted, because there shall be nothing there that may

may allay their thirſt, in theſe flames. Though the bodies of the righteous in Heaven ſhall have no need of bodily food, nor feel no pain through the want thereof, they ſhall hunger no more, nor thirſt any more; yet it is probable that the damned in Hell ſhall ſuffer much through hunger and thirſt; for as nothing ſhall be wanting to make the righteous perfectly happy, ſo nothing ſhall be wanting that will help to make the wicked unſpeakably miſerable. When the rich man deſired a little water, it is like it may be to quench his thirſt, as well as to allay the heat of his flaming tongue.

5. The ſenſe of *Feeling*, that is not confined to ſome particular place of the body, as the other ſenſes are; but is in all the parts of the body, ſhall be much more tormented: By this, their pain will be all over, the Fire will afflict every part, and they ſhall feel the ſcorching heat thereof in every member: Though it is probable, that thoſe parts of the body by which any wicked man did ſin againſt God moſt, ſhall be moſt tormented; that member which was moſt made by any man the weapon of unrighteouſneſs and ſin, ſhall have a greater ſhare in this torment,

torment, than the rest: For as some in Hell shall have greater punishment than other damned men shall have: so some members in the same man, may be tormented more than the rest of the parts of his body shall. As they that have sinned most with their tongues, by cursing, swearing, lying, backbiting, &c. They may be pained more in their tongues, than in the other parts of hand or feet: that hand that hath been used to subscribe a renouncing of Christ; or to subscribe to any grand, unjust, and unlawful thing may be for that the more tormented. Those that have had their eyes full of Adultery, though they were restrained from further outward acts, might be tormented and pained more in their eyes; and so of the rest of the parts of the body.

Oh then, by this you may conceive something, much, though not all, of the torments of the wicked in this flaming Fire: To have their pain without intermission, is a sore punishment; and this continued pain to be extream, is yet more dreadful: And to have this pain in such extremity, to arise from such variety of torments, is yet a greater aggravation of their misery; but to feel continual pain in this

this extremity, proceeding from such v
riety of torments, in all the parts of bo
and soul, and it may be many torme
in every particular part, is beyond wh
now can enter into the heart of man t
conceive. Oh that it may enter into t
hearts of men more and more, to pra
repent, turn to God, believe on Christ, t
avoid this dreadful place, that they ma
never know by their own enduring o
them, how great these torments be!

SECT. XVI.

Proving the Eternity of the Damneds Torments burning in this Lake of Fire.

VI. THE *Pains and Torments of the Damned in these flames of Fire, shall be Eternal.* And this addeth more load to all the rest, if they should ever, ever end, it would something lighten and comfort their hearts in all they must endure; but as they shall be without intermission, so they shall be without cessation. To continuity, add extremity; to extremity, add variety; to variety, add universality; and to all, add Eternity of Torments; and

then

en their misery is much more beyond
hat the heart of man can now imagine:
they were without intermission while
y last, if they were extreme, if they were
ny, if they were universal, yet if once
y would have an end, there were some
pes, but this word [never] will for
er vex their hearts: If after a *thousand*,
usand, *thousand* years, they may be eased
d delivered, it would be an alleviation of
eir misery: yea, if after so many mil-
ons of years, as there be hairs upon all
ens heads, as there be piles of grass upon
e face of the Earth, as there be leaves in
mmer upon all Trees, as there be sands
pon the shore, as there be Fish in the Sea,
there be Stars in the Heaven, so many
illions of years as all these put together
ould amount unto; if then they may
me forth and be happy, or die and
ase to be, and be no more miserable, this
ould help them to bear their pain and
rment: But for the damned in these
ames, to consider, that after so many
ars, their torment will be fresh, as when
rst they came into it, and are as far from
oming forth, as when they were first cast
nto it, this will be the sting of their tor-
ment; now will they wish to die, but

death flees from them: Now will they wish they had lyen still in their graves, or might return again to those loathsome Chambers of Death, but all their wishes are in vain. Oh when they feel their pain and think it must be so for ever, when they burn and broil in Hell, and think it must be so for ever; when they feel the strokes of Gods displeasure, and think it must be so for ever, if their heart could break and die with grief, this would make them do it. Oh the hideous roarings they will utter when they think and cry out one to another, thus it will be *for ever, for ever, for ever.* Here we must lye, and this we must endure to *all Eternity*, to *all Eternity*, to *all Eternity.* Here is darkness without light, pain without ease, grief without joy, bitterness without any mixture of sweetness, wrath without love, judgment without mercy, life without death and all without end.

That this shall be the dreadful case of damned Reprobates, is proved

Because

Because { God saith it / Gods wrath / Their guilt / The gulf fixed / The gate shut / The Fire kindled / The Worm gnawing / The Sentence / Their Body, Soul / The Saints Happiness / Heathens do acknowledge it } is for ever.

1. God that hath prepared these torments for the damned, and will cast them into it, doth declare in his infallible Word, that they shall lye and remain therein for ever, Rev. 14. 11. *The smoak of their torment ascendeth up for ever and ever*, Rev. 20. 10. *Where the beast and the false Prophet are, and shall be tormented day and night for ever and ever.* That the Damneds destruction shall be everlasting destruction, 2 *Thes.* 1. 9. That their punishment is eternal, *Mat.* 25. 41. Not put for a great while, but for duration without expiration, as the opposition of the righteous joyes there spoken of, doth shew, that the wickeds contempt and

shame shall be everlasting, *Dan.* 12. 2.

2. Gods *wrath* kindled against the wicked is *everlasting* wrath; his wrath shall never be turned into love, nor yet cease towards them; as Gods mercy towards his people endureth for ever; so his anger against his enemies endureth for ever: therefore as God is said to be a consuming Fire, *Heb.* 12. 29. So he is called everlasting burning, *Isa.* 33. 14. Because in his wrath he will kindle a Fire for the burning of the wicked, that shall never be put out. While Gods wrath remains, their torment shall not cease; for as Gods wrath did cast them down into it, so the same shall keep them there.

3. *The guilt of the Damned remains for ever*, therefore so shall their torment; while the cause remains, the effect shall not cease; till they can satisfie Gods wrath, they must never be delivered; till they have payed the uttermost farthing, they shall not come forth, *Mat.* 5. 26. But all the pains the damned shall feel, and all the punishment they shall endure, cannot satisfie Gods Justice, for the least sin; for that which satisfieth Gods Justice, must be something of an infinite value; (as the sufferings of Christ) but a finite creature cannot give to God

God any thing of infinite value to appease his wrath; nor can bear punishment that is infinite in quantity, therefore must endure punishment, that shall be infinite in respect of duration.

4. *The gulf that is between the happy in Heaven, and the damned in Hell, is fixed for ever*, Luk. 16. 26. *And besides all this, there is a great gulf fixed between us and you, so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence.* This Gulf χάσμα μέγα, imports a great distance, and an impassible way between the Saints in Heaven, and the wicked in Hell, and consequently the Immutability and Eternity of the states of both.

5. *All the gates through which they should enter into Heaven, or come forth from Hell, are shut up*, and must be opened no more, Mat. 25. 10. *And while they went to buy, the Bridegroom came, and they that were ready, went in with him to the Marriage, and the door was shut; and when the door was shut, they knocked, they called, Lord, Lord, open unto us, but he answered and said, Verily, I say unto you, I know you not.* Christ will know, that is, love, approve of none but those that come while the door is open,

Luk. 13. 25. *When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and he shall answer and say unto you, I know you not whence ye are.* Jesus Christ doth now keep house, a large, a free, and open house, and is willing to entertain all comers; but when Christ shall break up house-keeping, those that come after, shall find no room with him: All the children shall be taken in, and then the gate shall be barred, to keep out the ungodly. At the end of the day men look for their children, that have been abroad all the day long, at night they receive them in, and shut to the door, and lock them up to keep out Robbers and Thieves; and in many families, those that come not before the door be shut, must lodge without. In the evening of this world, God will look for all his children, and send for them home by his holy Angels, and call them in, and will shut to the door, and the wicked must lodge without for ever.

Seven gates shall be shut against the wicked in Hell, that shall make their coming forth to be utterly impossible. First,

First, *Then the gate of mercy shall be shut:* now God sets open the gates of mercy every day, and every one that will enter in, may; nay, God calls all to come, and he is pleased when many beggars are continually waiting at the gates of mercy; and he is now ready to supply every mans wants, and sends none empty away; he gives freely, and denyeth none; he gives frequently, and upbraideth none; but when once the gate is shut, he will open no more; all importunities will not prevail; Christ will say to them, I and my people are now at rest, and I will not rise and open unto you; and though the man spoken of, *Luk.* 11.7,8. first answered to his friend, that knocked at mid-night, saying, trouble me not, the door is now shut, and my children are now with me in bed, I cannot rise and give thee, yet afterwards, because of his importunity, he rose and gave him what he needed; yet so will not Christ to any after death. Mercy calleth to you now, and ye will not hear, and ye shall call for mercy hereafter, and then mercy will not hear; now mercy knocks at the door of your hearts, but you will not open, no not to mercy; and then you shall knock at the door of mercy, but mercy will not open unto you, no not to

you, though you knock never so importunately. Now mercy knocks aloud, sinners, let me in; mercy knocks very thick, sinners, let me in; but do it speedily, do it quickly, for I mercy am in haste; I will stay, and wait, and look, as long as I can keep open my eyes, but my stay will not be long; therefore if you will open unto me, and let me in, do it quickly, to night, before you sleep, lest I be gone to morrow, before you wake; and if I once depart, I will come no more, I will offer you Heaven no more, I will offer you Christ, and Pardon no more: But those sinners would not hear, they would not open; if Satan called, the door was set wide open for him; if mercy called, the door was fast shut against it; and therefore if the damned in Hell should cry and call, to the tearing of their throats (were it possible for any of their parts then to decay) to the wasting of their lungs, yet mercy will not hear; for now it is changed into wrath, it is turned into fury; and when they shall perceive that all their entreaties will not prevail for admission into Heaven, they shall entreat for a little favour to be shewed to them in Hell, though it be but so small a thing as one drop of water, and yet it

shall

shall not be granted to them; for mercy is inexorable, the gate of mercy is now shut.

Secondly, *The gate of the Pardon-Office in Heaven shall then be shut.* God now sets up a Pardon-office in Heaven, to which offending sinners may daily come and petition for a Pardon, and they shall have it granted, and sealed, and confirmed to them in the blood of Christ, if they sin seventy times seven in a day, through weakness, yea, if they fall through wilfulness, and repent, and come to the Pardon-office (which is kept by Christ) with tears in their eyes, with grief and sorrow in their hearts, they shall be pardoned; he will freely, fully, everlastingly forgive them; he will tell them, their sins shall not be so much as mentioned, they shall be forgotten, they shall be remembred no more.

But if a sinner stay till the gate of the Pardon-office be shut, it will not be opened any more; as here upon earth your offices have their certain daies and hours, so there is a certain time limited for offending sinners, in which, if they come, they shall be accepted, if they stay one minute beyond it, they are excluded for ever; for if sin be not pardoned in this world, it will not

be pardoned in the world to come; and where sin is never pardoned, in them it will be for ever punished.

Thirdly, *Then the gate of Repentance shall be shut.* In this world God opens the gates of Repentance, and floods of godly tears gush forth through the sinners eyes from his heart: This is the place, where Repentance can be got, and where it will be accepted; in Hell they cannot repent (except it be that they did not repent upon Earth) and if they could, it should not be accepted: *This is the accepted time, this is the day of salvation,* 2 Cor. 6. 2. All the tears the damned can shed, will be displeasing tears to God; for they shall weep and wail for their misery, but cannot rightly grieve and mourn for their iniquity: *Such* Repentance shall be hid from their eyes; and such sorrow shall not be found in their hearts; and therefore all the sorrow they shall there be filled with, tendeth nothing to their release, but is an aggravation of their misery: they shall be so far from repenting for their sin, as it did dishonour God; so far from grieving that they hated God, that they shall be more hardened in their sin, and their hearts shall then hate God more; and sure I am,

that is not the way to be delivered from the wrath of God.

Fourthly, *The gate of good works shall then be shut.* Good works is one of the gates through which we must enter into Heaven; though our good works are not meritorious, yet in their place they are necessary unto eternal life; but there is no place for good works in Hell; as they cannot repent for their bad, while they lived upon Earth, so neither can they set upon a good way, when they be in this place of torment: they had not power when they were upon Earth to love God, and to please him; and they would not, if they had been able; and they have got neither power, nor will in Hell, to do any thing that shall be accepted of God: their sufferings indeed are morally good, because they are inflicted by God, and proceed from his Justice, and Will, the Rule of all goodness, but their actions are all evil, and while they do continue to sin, God will continue to punish; but the former they will do for ever, therefore the latter God will do for ever.

Fifthly, *The door of Hope shall then be shut.* Upon Earth wicked men will not be convinced of the vanity of their hopes, till they

they be in Hell, they will hope they shall escape it; they are confident of Heaven, till after death they see the gate shut against them; and their hope is gone; they find (when it is too late to recover) that they have lost God, and Christ, and Heaven, and their souls, and their hopes all together; and then they are swallowed up in everlasting despair, and are prisoners indeed, but not prisoners of hope.

Sixthly, *The gate of the Gospel shall then be shut.* God now sets open a door to his Ministers to preach, though to them there is some danger, yet there is a door open. Now God opens the door of opportunity, and gives his Ministers a door of utterance, but neither shall be granted to sinners in Hell: there shall be no preaching to the damned, no offering of peace, and pardon, and eternal life to them in the Name of Christ any more; God will not set up a Pulpet in Hell, and send his Embassadours of Peace to declare unto them the glad tidings (yea to damned souls they would be indeed glad tidings) of salvation. No, they were asked, some of them an hundred times over, by an hundred Ministers one after another, and they would not hearken nor obey, and they shall be asked then no more for ever.

Seventhly,

Seventhly, *Jesus Christ will shut himself up for ever from them.* Christ is the Way, the Truth, and the Life; he is the door, by which we must enter into happiness; but if Christ shut himself up from sinners, there is no hope. Christ offers himself to men, while they live, but when they are dead, he will never do it: And as for want of closing with Christ, when offered, they were cast into Hell; so because Christ will never offer himself to them there, they shall never get out; for all gates are shut against them.

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6. *The Fire that is kindled to torment them, is for ever:* it shall never go out, it is unquenchable Fire, *Mat.* 3. 12. *Luk.* 3. 17. It is everlasting Fire, *Mat.* 25. 41. The breath of an Angry God will continually blow it, that it shall not at all slake, nor the heat thereof be abated, nor its force diminished.

7. *The Worm that shall gnaw them in this Fire, doth never die.* This Worm is conscience, which shall be alwaies accusing of them in Hell, and lashing them for their folly and madness, to come to such torments for the sake of filthy lusts; to come to those eternal pains, for momentany

tany pleasures: this punishment must be eternal, therefore the subject of it must be eternal, for if the sinner could cease to be, his conscience could no longer vex nor torment him. Three times over Christ tells us, *That their Worm never dyeth, and the Fire is not quenched*, Mark 9. 44,46,48.

8. *The sentence by which they were adjudged to this Fire, it is an irrevocable Sentence:* Cannot be recalled, no appeal can be made from it, because it was the Supreme Judge that did pronounce it; it cannot be resisted, because the mighty God will see it executed: They cannot fly from the execution, for they shall be bound hand and foot, and cast into this Fire, and because the Judge is every where; it cannot be repealed, because his will is immutable, and his purpose unchangeable; they cannot be repreived, because the Judge bids them presently depart, and gives commission that they be bound in chains of darkness, and cast into this Fire: Nay, the eternity of their torments is part of the Sentence, and is expressly mentioned therein, *Mat.* 25, 41. *Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels.*

9. *Their bodies and their souls shall then be*

is both immortal. Their ſouls do not die at all, and when their bodies are raiſed, they ſhall die no more, their bodies ſhall burn, but not be conſumed; they ſhall be tormented, but not annihilated. *Immortality and paſſibility* ſhall be two of the properties of the bodies of thoſe that are condemned. Indeed, if they could die, their pain would ceaſe; if they could be no more, their torment could be no more; *non entis nulla ſunt prædicata nec affectiones*; but the Fire doth alwaies laſt, and their ſouls and bodies ſhall alwaies live in this Fire; therefore their puniſhment muſt be for ever.

10. *The happineſs of the Saints is for ever*; their glory ſhall never end: they ſhall be for ever with the Lord, 1 *Theſ.* 4. 17. Their Crown ſhall be incorruptible, that fadeth not away, 1 *Pet.* 1. 4. And as the one ſhall be for ever happy, ſo the other ſhall be for ever miſerable; and the conſequence is firm and undeniable, being bottomed upon the words of Chriſt, *Matth.* 25. 46. *And theſe ſhall go away into everlaſting puniſhment, and the righteous into life eternal.* As he is true that promiſeth eternal life to the righteous, ſo the ſame is true in his threatnings of eternal death unto

unto the wicked, *Dan.* 12. 2. *Some shall rise to everlasting life, and some to shame and everlasting contempt.* The Saints happiness shall be for ever, for the eternal praise of Gods mercy; and the damneds misery shall be for ever, for the eternal glory of his Justice.

Now put all this together, the Eternal God doth say, their torment shall be for ever; the wrath of God against them is eternal wrath, and abides for ever; the gulf is fixed for ever, the gates are shut for ever, the Fire burns for ever, the Worm doth gnaw for ever, the Sentence stands good against them for ever, their bodies and souls do live for ever; the happiness of the Saints (whose contrary is true of the wicked) abides for ever; then fear and tremble, sinners, for your torment in these flames shall be for ever.

11. The *Heathens have had some conceptions of the Eternity of the punishment of the vitious*; and have spoken of several sorts of punishments inflicted on them in Hell: as *Virgil* mentions, *Tityus*, who when he was cast down to Hell, had a Vulture that came every day, and did gnaw his Liver, and in the night it was repaired and made up again; that what was torn

by

by the Vulture one while, again did grow, that his punishment might be perpetual; of some that roll huge stones, and are racked upon wheels; and of *Theseus*, that was to be there for ever. *Virg. Æneid. 6.*

Saxum ingens volvunt alii, radiisque rotarum
Districti pendent; Sedet, æternumque sedebit
Infelix Theseus ——————

Some roll huge stones, & stretch'd on wheels do lye
There *Theseus* sits, and shall eternally.

Obj. *But is it agreeable to the Justice and Mercy of God to torment his creatures with eternal punishment, and to burn them in everlasting Fire, for sins committed in time? Will God punish any for ever, for that which was done in a quarter of an hour, or in a minute of time?*

Sol. It is not contrary to Justice or to Mercy, to punish the wicked with eternal burnings, because

1. *An offence against man is not to be measured by the tract of time, in which it is committed, but by other circumstances.* May not a man do that against a man, in one quarter of an hour, which might be cause of his imprisonment, as long as he lives, were it never so long? May not a man be

be laid in chains for a word ſpoken againſt his Prince, and yet the Prince might neither be unjuſt, nor yet unmerciful? and ſhall that be accounted injuſtice in God towards his creatures, which is not ſo with one creature towards another? A ſin againſt God deſerveth puniſhment to all eternity, more than an offence againſt man can deſerve impriſonment during life.

2. *Sin is committed againſt an Infinite Eternal God, againſt the great Majeſty of Heaven and Earth*, and therefore may juſtly be puniſhed with an Infinite, *i.e.* Eternal puniſhment: it is not the act only, or the time, but the object againſt which ſin is committed, that maketh it ſo hainous: the eating of the forbidden fruit, as to the external act, was ſmall, and quickly done, but it was done againſt the great and glorious God, and therefore juſtly hath all mankind ſuffered ever ſince for that ſin, and without renovation of heart, and Faith in Chriſt, will ſuffer for it to all eternity. The ſame action done to a Prince, that is done to a Beggar, in regard of the Beggar, might be no offence; but in regard of the Prince, may be very hainous. If a man ſtrike another that is a ſtranger, this may be his ſin; but if a man ſtrike his Father,

Father, this is much more a greater ſin: And doth the conſideration of the perſon among men aggravate an offence, that the more any is ſuperiour, the more hainous is the ſin that is done againſt him, than that which is done againſt an Infinite God, muſt be of all things the moſt hainous, and calleth for the greateſt, and the longeſt puniſhment.

3. *The wicked ſinned as long as they lived*; and if they had lived to all eternity upon Earth, they would have ſinned to all eternity: As long as they could breathe, and hold open their eyes, they ſinned, they would not end their ſinning, till death did end their lives. Now, as it is mercy in God to reward his people freely; not only for what they did for him, but for all that was in their hearts to do for God: ſo it is juſtice with God to puniſh the wicked, not only for all that they actually have done, but all that was in their hearts to do againſt God, though they never do it; but the frame and inclination of their hearts was to ſin for ever.

4. *The wicked never leave ſinning againſt God in Hell*, therefore God will never ceaſe to puniſh them: They do not repent in Hell, for what they did againſt God upon

upon Earth, and they go on in their hating of God, there they lye rolling in this Lake of Brimstone, curling God, that did not elect them to salvation; curling the Lord Jesus Christ, the Blessed God, that did not redeem them from that place of torment, curling his blood, that did not save them from that Fire; curling the holy Spirit of God, that did not apply Christs death unto them, *Rev.* 16. 9. *And men were scorched with great heat, and blasphemed the name of God* — Vers. 10. *And the fifth Angel poured out his Vial upon the seat of the Beast, and his Kingdom was ful of darkness, and they gnawed their tongues for pain*, Vers. 11. *And blasphemed the God of Heaven, because of their pains, and their sores* — Vers. 21 *And men blasphemed God, because of the Plague of the Hail; for the Plague thereof was exceeding great.* Many understand, these things shall be done at the downfall and ruin of *Rome*, where is the Throne of Antichrist, and that God's Judgements upon these Idolaters, shall be so great, that they shall gnaw their tongues for spite and vexation, and blaspheme the God of Heaven, for the great Plagues he will bring upon them: If so, yet we might rationally conclude, that

in

in Hell, where ſinners pains and torments will be unſpeakably more, and their hearts more confirmed and obdurate; they will hate God, and blaſpheme all the holy perſons in the Trinity; and not only gnaw their own tongues, for vexation at their own miſery; but ſhall gnaſh their teeth, through envy, that God is happy, while they are miſerable; and that Angels and Saints are ſafe, and bleſſed in Heaven, while they are tormented and accurſed in Hell: and ſhall not God be for ever avenging of himſelf upon theſe, that will be for ever blaſpheming of him? will he leave to puniſh, before they ceaſe to ſin? no, he will not do it; and this is no injuſtice, nor unmerciſulneſs if he do not.

5. *It is juſt with God they ſhould lye and burn in Hell, till ſatisfaction be made,* till their debt be paid, but that will never be.

6. *To execute Juſtice is not inconſiſtent with Mercy.* A Magiſtrate may be a very merciful man, though he execute the Law upon a Murderer: and ſo God will be a merciful God, though he poureth out his wrath upon impenitent ſinners to all eternity.

SECT.

SECT. XVII.

Shewing some differences between the Fire of Hell, and Fire upon Earth.

VII. THe last thing (that I have now room to insist upon) setting forth the misery of the wicked burning in this Fire, is *the difference betwixt Fire upon Earth, and the Fire of Hell.* To burn in such Fire as is made in our Chimneys, would put the sufferer to excessive pain; but to burn in the furnace of Hell, will be more painful, because the Fire will be more dreadful, as appears by these particulars.

1. *In regard of the Author; Fire upon Earth is kindled by man,* but the Fire of Hell is kindled only by God; God is the Author of this terrestrial Fire, it was made by him; but *now* it is kindled by second causes, but the breath of the Lord, like a stream of Brimstone, shall cause this infernal Fire to burn. Now that which God doth more immediately himself for the punishing of the wicked, is more dreadful.

2. *In regard of the matter of it:* Our common Fire requireth Wood, or Coal, or such combustible

combustible matter to feed and to maintain it, but the Fire of Hell is not continued by such fuel; but rather the bodies of the damned are the matter on which it feeds.

3. *In regard of the end*; this terrestrial common Fire was created by God for the use and service, the good and comfort of his creatures. The life of man would not be so comfortable, if there were no such thing as this common Fire; but the Fire of Hell is kindled on purpose, and prepared for the tormenting of Gods final and implacable enemies, and that which Infinite Wisdom doth invent, and Infinite Power doth create, and Infinite Justice doth inflict, for the very purpose that sinners might be punished, must be very dreadful Fire.

4. *In regard of the duration of it*; Fire upon Earth may many waies be put out, by substraction of fuel, by casting on of water, or much earth; but the Fire of Hell is unquenchable Fire, it will burn, and neither cease, nor be abated to all eternity.

5. *In regard of the effects of it*: Fire upon Earth doth consume that which is combustible, it turneth all such matter into ashes; but the Fire of Hell doth burn, and

and yet neither shall annihilate the bodies of the wicked, nor turn them into ashes; but the wicked (like Salamanders) shall live in this Fire, but not without extremity of pain; they shall be tormented, but not consumed by this Fire: If they could die, the thoughts of death would be some comfort to them while they do live, for they would rather not be, than be for ever miserable in this Fire.

6. *Our terrestrial common Fire acteth to the utmost of its power upon all combustible matter.* Earthly Fire being a necessary cause, *agit ad extremum virium*, burns as much as it can (without a miracle, as in the case of the Three Children) all that is cast into it; it is equally furious, and equally paineth all living bodies cast into it (if there be no difference in the bodies that it burns) but the Fire of Hell will put some to more pain than it shall others; according as God shall use it as his instrument for the punishing of the wicked more or less, according to the nature and the number, and the aggravations of their sins, that are cast into it.

7. *In regard of the possibility of escaping hurt by earthly Fire:* If a Fire be kindled upon our houses, there be many waies for avoiding

avoiding the burning of our bodies in it; and it was great mercy that there were no more persons burned in that great Fire of *London*, that burned down so many thousand habitations; but there is an utter impossibility for final unbelieving and impenitent persons, to escape the Fire of Hell, for they are bound in chains of darkness, and therefore is no running from it.

8. *Fire upon Earth hath light as well as heat:* In this Fire these two qualities are inseparable, but in Hell there is Fire, and yet utter darkness; it may be the wicked may have light in Hell to see such things, the sight whereof may add unto their misery; but they shall have no light to see any thing that might comfort them, or assuage their grief; and in that respect there shall be utter darkness in this Fire. Sure I am, there shall be nothing of the light of Gods countenance lifted up upon them, and in that regard it will be the darkest place that any creature can be in.

9. *The Fire of Hell is worse than any earthly Fire, in regard of the quantity of it*; it shall be a greater Fire than ever yet was kindled upon Earth; for that Fire that must burn the bodies of such an innumerable company of damned men, must

needs be exceeding large, and great, and therefore compared unto a Lake of Fire.

10. *The Fire of Hell is worse, in regard of the quality of it, and vehemency of burning* it shall be infinitely more hot and scorching, than any other Fire, the greatest Fire upon Earth, compared with the Fire of Hell, are but like Fire painted on a wall compared with the greatest real Fire in the world.

This is the Fire, *O ye sinners*; in which you must burn, and fry, and broil to all eternity: This is the Fire in which you must receive the just desert of all your sin: sit down and consider, whether all your pleasures upon Earth be so desirable, as this Fire is terrible: that you will chuse to have your pleasures in satisfying of your lusts, though you burn for them in so great and formidable a Fire, for evermore; if not, in time leave your sins, deny your pleasures, that in eternity you may not be tormented in these flames.

Besides all these fore-named Considerations, that set forth the unspeakable misery of damned men in this Fire, I might (but that my Paper swells to a bigger quantity

y the one half, than I first intended) aggravate their unhappiness by the Consideration

1. *Of the society that will be with them in the Fire.* All the Devils, and the company of so many millions, which will be tormenting sight, to see and to behold Hell, especially to see such there, that came thither by their means; For the Parents to see their Children there, whom they drew to that place, by their wicked examples, and neglect of good and timely instructions; the Master, their servants; these crying out against them, and curssing of them, as the instruments that brought them to that burning Fire, to that Lake of Brimstone.

Secondly, *The quality of the place*, where this Fire burns.

Thirdly, The loss they there sustain; which will be a greater part of their punishment, than the pain they feel in this Fire: For their positive torment shall be accompanied 1. With the loss of God, the chiefest good, the only happiness of the rational creature. 2. With the loss of Jesus Christ, the only Saviour. 3. With the loss of the company of the blessed Angels. With the loss of the society of all the

Prophets and Apostles, and all the Saints
God. 5. With the loss of the blessed pla
where God doth in a glorious manner m
nifest himself to all, whom he in mer
hath received thither. 6. With the loss
all the good things they enjoyed up
Earth; their riches, their pleasures, the
honours, all are lost. 7. With the loss
their vain presumptuous confidence
their interest in Christ, of God's Love
their souls. 8. With the loss of all hop
of ever coming forth; their hopes are gon
and their hearts are filled and vexed wi
utter despair. 9. With the loss of all ea
and carnal mirth: They have there
games to play, no recreations to be d
lighted in. 10. With the loss of all Co
forters, and of any that should pitty ther
or shew the least compassion to them.
lye in this Fire, and burn in these flame
and to sustain so many, so great losses, w
be the aggravation of the damneds woe
The temporal losses that many sustain
by the Fire of *London*, of their outwa
perishing enjoyments, caused many of the
to shed many tears, to be filled with hear
breaking grief, though they themselv
were not sindged by this Fire. Oh wh
will it be then for the damned in *Hell*

tormented in these flames, and to con-
er what they have lost, that which is
finitely more excellent, and more neces-
y than any thing, than all things in this
rld?

Fourthly, I might have set forth more
gely their misery in this Fire, from the
sideration of *the Worm that never dies, in*
Fire that ever burns: This Worm is
nscience, and conscience is a tormenting
g, when it is awakened and accuseth;
h have been the terrifyings of consci-
e, the gnawings of this Worm upon
th, that have made the lives of some
ers, when they have had no bodily
upon them, when they have had
nds and Ministers to speak comfortably
them, when they have had a confluence
ll outward enjoyments, that they have
n weary of their lives, and have not
n able to hold up their heads, to take
y comfort or delight. Oh what then
ll this be, when they be in flames, and
e an Angry God above them; Devils
nd about them, and feel a tormenting
nscience, a gnawing Worm within
m? If conscience chide them now,
y lull it asleep, they charm it to be
et; they stop its mouth with the per-

formance of cold prayers, by an ineffectu
promise to do so no more, with false hop
of God's mercy to them; but in Hell co
science will speak out, and none of all the
things will then be there, to quiet or
allay it: But in this Fire conscience wi
be for ever lashing them with such cons
derations, that shall for ever vex and pe
plex their hearts.

1. That *it was once possible for them*
have escaped this Fire, but they would n
use the means; and saith conscience, *n*
for this thou must burn for ever.

2. That *God did offer his Son*; and Chri
tendred himself unto them, to save the
from this Fire, and Ministers did entre
them, and fore-warn them; but tho
wouldest not hearken nor obey; and sait
conscience, *and now for this thou must bu*
for ever.

3. That *God waited long for their return*
and did not upon their first refusal to re
ceive Christ, cast them into this Lake
Fire; but they abused God's patience, an
sinned the more, and saith conscience, *n*
for this thou must burn for ever.

4. That some of them *were once near*
Heaven, were not far from the Kingdom
God, but they kept one particular sin tha
the

...y loved more than Christ, and saith ...science, *now for thy extraordinary love to ... a sin, thou must burn here for ever.*

5. That they *minded the world, and look-... after earthly perishing things*, that they l...-ated to be rich, and to be great, but not ... be good, and saith conscience, *now for ... thou must burn for ever.*

6. That they *had time*, and golden op-...tunities of hearing, praying, enquiring ... Ministers what they should have done ... have escaped this Fire; but they mis-...-pent their precious time, and saith con-...ience, thou wast drinking in an Ale-...ouse, or gaming in the field, or taking ...ainful pleasures in a Whore-house, which ... thou shouldest have been diligent in ...aring God's Ministers, and *for this thou ... burn here for ever.*

7. That *the conditions* on which they ...ight have escaped this Fire, *were very re-...sonable*, that if the God of Heaven had ...given them a blank to write down their ...own terms, upon which they might have ...escaped these flames, they could not ra-...tionally set down other terms than God ...hath done; is it not reasonable that sin-...ners should forsake sin, if they would ...avoid the flames of Hell, as reasonable, as

that a man should not drink poison, if he would not die? is it not reasonable, that thou shouldst freely accept of Christ, believe on Christ, submit unto him, and obey him, and forsake every thing that would undo thee? These were the terms, saith conscience, on which thou mightest have escaped these flames, but thou wouldest have none of Christ, no not upon these just, and reasonable, easie terms, and *for this thou must now burn here for ever.*

8. That some of them *had godly Parents, that gave them good example*, and wholesome instructions, and did often warn them of this place, and told them what they were to do, to escape these flames, and they did not obey their commands, nor hearken to their counsel, nor follow their good example, and for this, saith conscience, *thou must now burn here for ever.*

9. That *these torments are self-procured torments*, being the fruit of their own wilful doings, that were not forced into sin, but they made it their own choice to walk in those waies that brought them thither, and for this, saith conscience, *thou must now burn here for ever.*

10. *That they were at great pains and labour in a way of sin*, and spent their strength, and

and time, and eſtates, in pleaſing of the fleſh, and did more to damn themſelves, than ever they did to avoid theſe flames, and ſave their ſouls, and for this, ſaith conſcience, *thou muſt now burn here for ever.* Theſe, and ſuch like, will be the accuſations of conſcience, and the gnawings of this Worm, that beſides the pain they ſhall endure by this Fire, will exceedingly aggravate their miſery, and make them out of meaſure reſtleſs.

SECT. XVIII.

Containing the ſecond Uſe of Comfort to the People of God, that ſhall eſcape this dreadful Fire.

Uſe II. THE ſame Doctrine that is terrible to the wicked, is conſolatory to the godly: As it will aggravate the damneds miſery to think of Heaven, which they have loſt; ſo it will heighten the godly mans joy, to think of Hell, which he hath eſcaped: and all the ſeveral grounds of terrour to the wicked, are ſo many grounds of joy unto the godly: to eſcape all theſe miſeries, and to be poſſeſſed

of contrary happiness, will cause the Re deemed of the Lord to warble their praise and Hallelujahs to God for ever. Will not encrease your joy, to escape this burning Fire? to be delivered from these scorching and tormenting flames? to consider that there is Hell, and though you had deserved it by your sin, through the mercy of your God, and through the death and blood of your Saviour, not one hair of your head shal be so much as singed therewith; how will this raise your admirations of the Love of God, and Christ, and the holy Spirit? Surely while the others ate lamenting their unhappy condition, because they must suffer in it, you will be praising and extolling the mercy of God, and the love of Christ, that you are for ever past all danger of these infernal flames, and to raise your hearts in holy, thankful admiration of the Love of God, in delivering you from this Fire; I will desire you to consider

Of { 1. *The certainty of your escaping this Fire in Hell.*
{ 2. *The contrary happiness you shall have in Heaven.*

1. The

1. The certain grounds you have upon which you may build your confidence, that you shall escape this tormenting Fire, for the present should fill your hearts with love, and joy, and praises unto God: And they are such as these.

First, *God hath written your names in the Book of life.* He hath chosen you to salvation; this is the first cause of your happiness, and the primary reason of your escaping this tormenting Fire. Those whom God did pass by, when he was determining the place of every mans everlasting abode, shall be cast into the Lake of Fire, *Rev.* 20. 15. *And whosoever was not written in the Lambs Book of Life, was cast into the Lake of Fire. The Foundation of the Lord standeth sure, having this seal, the Lord knoweth who are his,* 2 Tim. 2. 19. And the Lord will never suffer his own to be cast into this burning Fire.

Secondly, *The Redemption wrought by Christ, and the application of his death unto your souls by the Spirit of God,* doth assure you, that you shall avoid this place of torment. Christ hath dyed for you, therefore you shall not die eternally: Christ hath satisfied for your sins, therefore God will not condemn you for them: he hath paid your

your debt for you, therefore you shall not be cast into this Fire. I know, that though Christ hath died, yet the greatest part of men shall be condemned and tormented in these flames, because they rest upon Christs Redemption without the Spirits application; but I am now speaking to those that have received a crucified Christ, and in whose heart he is fixed by Faith and Love on their part: as he was fixed to the Cross for them out of love on his part. Such shall not be burned in this Fire.

Thirdly, *The Promises of God made unto his People, do assure them that they shall escape this place of torment.* God hath promised his holy, humble and believing people, abiding mansions in a blessed place, distinct and quite remote from the place where this Fire burns, *Mat.* 25. 46. *The righteous shall go into life eternal*, Rev. 20. 6. Joh. 5. 28, 29. and 14. 2. God hath promised, and he will not fail you.

Fourthly, *The first fruits of the Spirit which the righteous have received, do assure them, they shall escape these flames of Fire.* God hath given you a pawn, a pledge, an earnest; God will not lose his earnest, you have Heaven begun; he that believeth hath everlasting life; *in promissis*, in the promise,

in

in primitiis, in the first fruits; and if eternal life be began in your souls, you cannot be cast into the Lake of Fire and Brimstone, which is the second death.

Fifthly, *Christs intercession for his people doth assure them, that they shall not be cast into this place of torment.* When Justice would throw you into Hell for your sins, Christ pleads your cause; Father, *I have suffered for this man, and I shed so many drops of my heart-blood for this very sin, I was wounded for him, and I died in his stead; therefore I will that he be with me* (and not that he be cast into Hell-fire to be with Devils) *where I am, that he may behold my glory*, Joh. 17. 24. All these, with many more, (which I now omit) are sure foundations for your Faith, Hope, and Confidence, that you that are the people of God, shall be delivered from wrath to come, that is to be poured out upon the ungodly in these burning flames.

2. *The contrary Happiness you shall have in Heaven*, fore-thought on, and believed, would raise your hearts in holy admirations of the Love of God, when you consider that you shall not only not be miserable, but that you shall be happy; not only be delivered from the Fire of Hell, but

but received into the joyes of Heaven, your hearts should burn in love to God, because you shall not burn in Hell, and the joyes of Heaven should now come down into your souls, because your souls shall hereafter be taken up to the joyes of Heaven. This subject I must not now dwell upon; only let me briefly shew (the contrary state of the godly in Heaven, to what the state of the wicked shall be in Hell.

1. *From the names of both*: The wicked shall be for ever burning in a *Lake of Fire*; but your hearts shall be for ever burning with *flames of Love*, which shall put you to no pain, but be full of sweetness and delight; they shall be cast into a *Prison*, but you shall be received into a *Palace*, into the heavenly *Paradise*; they shall be thrown into a *place of torment*, where shall be weeping, and wailing, and gnashing of teeth; but you shall be received into a *place of rest*, where shall be singing, and praising, and rejoycing for ever; they shall be cast into *utter darkness*, but you shall be partakers of the inheritance *of the Saints in glorious Light*, where there shall be no need of the Sun, because the Lamb shall be the Light of that place; they shall be cast into a *bottomless Pit*, but you shall be received into the *highest Heavens*.

2. They

2. They *shall be with Devils for ever, and you shall be with God for ever.*

3. They *shall be in continual pain*, without any intermission, and you shall *be at rest*, and in the constant, full, immediate enjoyment of God, without any intermission.

4. Their torments shall be *extreme*, than which, no misery can be greater, and your happiness shall be in the *highest degrees*, that no happiness can be greater.

5. They shall have many things, all variety of torments to make them miserable, and you shall have many things, all variety of blessings to make you happy.

6. Their *misery* shall be *universal* in body, soul; all the faculties of the one, and members of the other, all tormented: Your *glory* shall be *universal*, your souls shall be glorious souls, your bodies shall be glorious bodies, all over glorious.

7. Their *misery* in this Fire shall be *eternal* misery, and your *happiness* in your Fathers house, and Kingdom, shall be *eternal* happiness; that is their misery, this is your happiness.

SECT.

SECT. XIX.

Containing an Exhortation to all, to give utmost diligence that they may escape these tormenting flames.

Use III. WILL God rebuke sinners for their sins in another world, with Flames of Fire? Oh that then it might be the care of immortal souls, to live, and walk, and do all their actions in this life, that they may escape this dreadful place, and not be burned in this Fire, when God shall put an end unto their present abode upon this Earth. Reader, what dost thou live for, but to take care, that thou mayest not die hereafter? what are all thy gains, and all thy profits, which thou dost so eagerly pursue to this great work that is now incumbent upon thee? what if thou shouldest get a great estate while thou livest, and go to Hell when thou diest? what if thou hast thy ease, and pleasure, and recreations now for a little while, and be pained and tormented in this Fire for ever? if thou hast any thing in this world that doth concern thee more than this,

this, follow it, mind thy business; but if thou hast not (as indeed thou hast not) turn the stream of thy thoughts, and cares, and pains, into this chanel: Thou art careful to avoid sufferings upon Earth, and wilt thou not be careful to avoid the torments of Hell? what thoughts do fill thy mind early and late, and how art thou contriving upon thy pillow, when thou wakest in the night, that thou mightest not run in debt, lest thou be cast into a prison? and is not this prison of Hell infinitely more dreadful than any prison upon Earth? what sayest thou, *Reader*, wilt thou make it thy business, or wilt thou not? or hast thou done it already? if thou hast not, now begin; if thou hast, go on; if thou wilt not, thy blood be upon thy own head; if thou wilt not, thy destruction and damnation will be wilful, and will therefore be the more woful; if thou wilt not, when thou lyest burning, rolling, tumbling in this Lake of Fire, thou shalt remember, thou wast told of it, and entreated to avoid it, but thou didst cast all such counsel behind thy back; and that will give occasion to the worm conscience to vex and gnaw thy heart for ever.

Shall I need to give thee Motives hereunto?

unto? is not the place it self sufficient, if thought upon, to stir thee up to thy utmost diligence herein? Do I need to lay down Arguments to dissuade a man that is in his wits, from leaping into the Fire? if he be not mad, will he ever do it? Nay, those that are distracted, and quite bereft of their understandings, will not do it; there is so much of the principle of self-preservation left in mad men, that they will not do it; and wilt thou be worse than any in *Bedlam* are? or dost thou not fear this Fire, because thou dost not see it? and never yet didst come within the heat thereof? when ever it shall be thy case (which God prevent) thou wilt feel it soon enough; and then it will be too late to follow this counsel that now is given to thee: If thou beest wise, prevent thy being cast into it, for afterward it will be too late to get out of it; but if thou needest Motives to perswade thee, I shall desire thee to turn to what is said before concerning this flaming Fire, and the greatness of the misery of those that shall be tormented in it. Supposing thee therefore to be willing to escape this Fire, I shall proceed to tell thee what course thou must take that thou mayest never be cast

into

into this place of torment, where this Fire burns.

1. *Be convinced and believe that thou hast deserved this place of torment*; all the sins, any one sin that thou ever didst commit, is sufficient proof hereof. Wast thou never drunk? or didst thou never swear? or didst thou never tell a lie? if not, didst thou never speak an idle word? didst thou never think a vain or wicked thought? was there no time thou canst remember, thou livedst in a constant neglect of duty? or if thou didst not, didst thou never put up a dull and formall, sleepy prayer? any of these, or any other transgression of the Law of God makes thee worthy of this place: and by it thou hast deserved to be thrown into this Fire. Besides, the sin thou wast guilty of, when thou camest first into this World makes thee liable to this misery: and if God had not been infinitely patient, thou hadst been in Hell some years ago: yea, so many years as thou hast lived in the world, so many years thou mightest have been burning in this Fire. If thou art ten, twenty, forty years old, thou mightest have been so long in Hell, if God had not been gracious to thee. But that thou

mayest

mayest be convinced that thou hast deserved this place; consider,

First, *Thou hast been guilty of more sin than many of those, who have been some hundreds of years in Hell already, were ever guilty of.* Thou hast been drunk, and thou hast often sworn, but there are many now in Hell, that were never drunk, that did never swear an oath. However, thou hast been guilty of rejecting Jesus Christ, and of stopping thine ears against all entreaties of his Ministers, and this the Heathen now in Hell were never guilty of. Many now in Hell were never so bad in their lives, as thou hast been, surely then thou must acknowledge thou hast deserved it.

Secondly, *Thou hast never done so much good, nor performed so many duties as some now in Hell have done when they were upon the earth.* Some of them have made many a Prayer and shed many tears for their sins, and kept many a Fast, and have sought to enter into Heaven, and none of all this hast thou been carefull to do. What thinkest thou of all the hypocrites now in Hell? of all the Scribes and Pharisees, whose righteousness thou hast not yet exceeded, but comest far short of those, that have come altogether short of Heaven.

And

And yet canst thou deny that thou hast not deserved this place? and if thou canst not, why then dost not thou use greater diligence to escape deserved torments? if thou sayest, I am guilty, and am therefore worthy: I see, I do acknowledge I am worthy of this place, *what therefore will you next advise me to?* Then,

2. *Keep it much upon thy mind, that thou art in daily danger of this place of torment.* Men will in generall acknowledge they have deserved the flames of Hell, and yet think not of, tremble not at their danger thereby. But work this, *Reader*, upon thy heart, if thou beest yet in thy sins, that there is not a moment but thou art in danger of this burning Fire. When thou sleepest, thou sleepest in danger of this Fire: when thou eatest, thou art in danger of this Fire. When thou goest forth out of thine house, thou mightest drop into this place, and never return to thy house, to thy Wife and Children more. Thou treadest every step thou takest, upon the very borders of the place where this Fire burns, thou settest thy foot upon the very brink of the bottomless pit; didst thou conceive thy self to be in such danger, wouldst thou not without delay secure thy soul? thou mayest

mayest be in Hell this year, before the next, to day before to morrow: if God stop thy breath, where art thou? if God commission Death, canst thou resist? thou canst not do it; or if God commission Devils after Death to dragg thy soul to these Infernall Flames, canst thou resist to go? thou canst not do it. Wilt thou say, Oh! I see my danger, the great hazzard of my soul, *what therefore will you next advise me to?* then,

3. *If thou wouldest escape this place of torment, forsake the way that leads unto it.* There is a certain way that surely leads to Hell, and he that daily, hourly is walking in that way will surely at last come to this dreadfull end, to fall into this bottomless pit. The way to Hell is the way of sin, and if thou livest in the love of sin, and wilt not part with all thy lusts, they will bring thee to this place of torment. Drunkenness is the way to Hell. Lying, swearing, prophaning the Sabbaths, is the direct road to utter darkness, all gross and open sinners are walking in the broad way to Hell; every one that seeth a drunkard, swearer, a prophane person, may know that such are going in the way that leads unto destruction: and morall

persons

persons and Hypocrites they are stealing in some *by-path* to Hell, that none might take notice whither they are going. Who go to Hell without observation, yea, when themselves and others may think they are going to Heaven: some go in the broad way, though it be a dirty and miry way; others go in the foot-path behind the hedge, that is more clean, and pick their way to Hell, but both paths of open iniquity, and close hypocrisie certainly lead to this burning Fire. If a man be in the Road from *London* to *York*, and is daily going on, and keeps his way, and turns not out of it, he will surely come to *York*. So he that is in the Road from this life to the place of the damned, and doth every hour go on in this way, and leaves it not, shall as surely come to Hell: if he keep his sin, he must to Hell. *Matt.* 7. 13. *Wide is the Gate and broad is the Way that leadeth to destruction, and many there be which go in thereat.* Wilt thou say, I see my present course is the way to Hell, and I am willing to leave this, if I knew what other way to walk in. *What therefore wilt thou next advise me to?* then,

4. If thou wouldest escape this place of torment, *Walk in the way that leadeth to*

eternal

eternal happiness. He that goeth in the way that leads unto the East, shall not come unto the West. So he that walks in the way to Heaven, shall never come to the place of Hell, *Mat.* 7. 13. *Enter ye in at the straight Gate*—14. *Because straight is the Gate, and narrow is the Way that leadeth into Life, and few there be that find it.* The gates of Hell are great and wide gates, a whole Parish might go in together; but the gates of Heaven are straight and narrow. Now there are these straight gates that a sinner must go through in his flying from wrath to come; He that will not be cast into this Lake of Fire, must

First, Go through the straight gate of *saving conviction*; this is the first gate the sinner passeth through in his running from Hell-Fire; which I call saving, to distinguish it from the common convictions that there often are in Reprobates; not because I think the convinced sinner is presently in a state of Grace, but because in some, where this conviction is wrought, the work of Grace shall certainly follow, God openeth the sinners eyes to see his misery: This is the first gate.

Secondly, He must go through the straight gate of *contrition and compunction* of

of heart for sin, for all sin. This is a straight gate indeed, and few pass through it, to have a heart as hard as an Adamant to break in pieces, to be grounded as it were to powder, under the weight and load of sin, this is hard work; men can easily grieve for outward losses, for outward afflictions; but it is hard to have the heart to be filled with bitter mourning for sin against God; to drop a few tears, to be Sermon-sick is easie, but to be pained, pricked, pierced at the heart, as if it were run through with daggers is not so common, nor ordinary: and yet this must be, for sin must have sorrow and grief; here, or hereafter, upon Earth, or in Hell must be sorrowed for.

Thirdly, He must hasten through the straight gate of *Humiliation*; he must be emptied of himself, and see all his own righteousness to be nothing to justifie him in the sight of God; He must pray, but he must not rest in his prayers, he must weep for sin, but see all his tears to be as puddle water in respect of justification before God. Now this is a straight gate, and mans heart is so proud and big, that it can hardly be brought to go through it; man hath such high and raised, lifted up

thoughts of himself, and his own excellency, that he can hardly bow, or bend, or stoop, to go through this low gate of humility.

Fourthly, He must hasten through the strait gate *of Faith:* This is a very narrow door, and yet he that entreth not in at this gate, must pass through the gates of Hell: for without Faith God will not be pleased with any man; and he that believeth not, shall be damned, *Mark* 16. 16. Now for a man, whose eyes are open to see his sin; and whose conscience is awakened, accusing and condemning him for sin, to see God frowning upon him for sin, the Law cursing him for sinning against God, though the blind and ignorant world think it an easie thing to believe, this man finds it to be the hardest thing in the world.

Fifthly, He must hasten through the strait gate of *self-denyal.* Some gates will be so narrow, that except a man fling off his burdens, and casts away many things, he cannot get through: He must deny his pleasures for Christ, and he cannot go through this gate without self-denial; he must deny his profit, his honour, his recreations, his life it self, when these stand in com-

competition with Christ, or else he cannot enter into Heaven; and no man can go through this strait gate without self-denial.

Sixthly, He must be willing to pass through all gates *of opposition*, in his way to Heaven and eternal life. If a man be running from Hell-fire, he shall have a thousand Devils after him, to bring him back; he shall have all the wicked in the world frowning, opposing, scorning, reproaching him: it may be he shall be laid in prison by them, if he will not go to Hell with them; but all this, he must resolve to go through, that will escape the flames of Hell.

5. *If thou wouldest escape this place of torment, and not be burned in this Fire, thou must hasten unto Christ*, and accept of him upon Gospel-terms, for Lord and Saviour; there is no escaping this Fire, if thou neglect this Saviour; take him, or be damned; love him, believe on him, submit unto him, or burn for ever.

6. *If thou wouldest escape this burning Lake of Brimstone, persevere to the end of thy life in the waies of God, when thou hast entered into them*: Turn not back, Hell is prepared for Apostates; if thou begin in

the ſpirit, do not end in the fleſh; be holy to the laſt, believe to the laſt, mortifie ſin to the laſt, and then at the end of thy life, thou ſhalt receive the end of thy Faith, and Hope, the ſalvation of thy ſoul, and ſhalt not be caſt down into this Lake of Fire and Brimſtone.

SECT. XX.

Containing ſome Characters of thoſe that ſhall not be burned in this Lake of Fire.

Uſe IV. IF God will rebuke ſinners for their ſins in another world with flames of Hell, then ſince every man hath ſinned, it concerneth every man to enquire whether he ſhall eſcape this Fire. I have ſhewed before, that the greateſt part of the world ſhall be tormented in theſe flames, and but a few [comparatively] ſhall eſcape. Now, *Chriſtian Reader*, doth it not concern thee to enquire whether thou beeſt one of thoſe few? and take heed that thou do not miſtake. There are ſome now in this place of torment, that once thought their condition to be good; there have many died with great hopes, and

big

big expectations of entring into Heaven, and did confidently perſwade themſelves that they ſhould eſcape for ever this Lake of Fire, and yet were deceived, and muſt now be in it for ever: the Devil is as buſie about thee, and thy heart is as deceitful as theirs was; and therefore take heed thou doſt not miſtake thy way to Heaven; thou mayeſt be not only a formal, but a forward Profeſſor, and pray often, and hear much, and yet be burned at laſt in Hell Fire, *Mat.* 7.21,22,23. *Luk.* 13.24,25,26,27. If thou askeſt, how ſhall I know that I ſhall eſcape theſe flames of Hell? I anſwer.

1. If thou follow the directions before laid down, thou ſhalt then eſcape theſe torments, *i.e.* if thou art convinced of thy loſt eſtate, and ſee thy need of Chriſt, and doſt leave the love of every ſin, and walk in the holy waies of God; if thou be humble and penitent, and acceptest of the Lord Jeſus Chriſt upon Goſpel terms, and perſevereſt in all this unto the end, thou art then one of thoſe few that ſhall eſcape this Lake of Fire. But take a few more.

2. If thou be one of Chriſts Sheep, and art not found among the Goats, thou ſhalt not be caſt into this Lake of Fire. It is to the Goats, to whom Chriſt will ſay, *de-*

part into everlasting Fire, Mat. 25. 41. But th
sheep he will call to come to the possessio
of a glorious, everlasting Kingdom. Prov
thy self to be one of Christs Sheep, and th
question is resolved; and you are one o
Christs Sheep, if you have those proper
ties in which the godly are resembled unt
Sheep.

1. Sheep are *fruitful, profitable* creatures
they are profitable while they live, by yield
ing their fleece for cloathing, and when
they are killed, their flesh is profitable an
good for food. Christs people are a fruit
ful people; some more, some less; none al
together barren; at least they are sensible o
their unfruitfulness, and do grieve for it
and that is to be fruitful; but the unpro
fitable, like dry sticks, are to be cast into
this Fire.

2. Sheep are *sociable creatures*, will be
together; Sheep love to be with Sheep, but
not with Wolves. Christs Sheep make it
their choice to converse with those that
fear God, and love their company for their
grace sake, and for Gods sake, whose Image
is enstamped upon them; they love to
flock with them now, with whom they
would stand at the day of Judgement, and
with whom they would live in another
world.

world. I know an hypocrite might love, and delight in the company of Gods people now, and yet shall be separate from them hereafter: but a Child of God doth not only love to be with them, but he makes it his great care, and main business in the world, to be one of them, which an hypocrite doth not.

3. Sheep are afraid not *only of Dogs and Wolves*, but many times of the *sounding of their own feet*: so Christs Sheep are not afraid only of the temptations of the Devils, and persecutions of wicked men, but of their own affections, which are the feet of the soul, whereby it goeth after any objects, they are afraid lest they should love, desire, delight in the world too much, in God too little.

4. Sheep are *clean creatures*, they love clean Pastures, will not as Swine, wallow in the mire. Christs Sheep are a people of clean conversations, and of clean hearts, and make it their business to purifie their hearts more and more.

5. Christs Sheep *hear his voice*, they obey his commands, all, at all times, or are grieved if they do not, *Joh.* 10. 27.

6. Christs *Sheep follow him*, they tread in his steps, they follow his example, they

learn of him, they endeavour to do as he did, in all things wherein he is held forth as our example.

7. Christs Sheep *have Christs mark upon them*, whereby he knows them; and that his holiness, Christ hath set his mark upon his Sheep, and his mark is his own likeness. By these things thou mayest know whether thou be one of Christs Sheep, and by that, whether thou shalt escape the damnation of Hell.

3. If thou *make it thy business to put out the fire of sin and lust, that is in thy heart more and more every day*, thou shalt not burn in this Fire of Hell: If by Faith in the blood of Christ, and by tears of sorrow for sin, the fire of sin be quenched; or if it lye smothering in thy heart, yet thou art throwing water thereon every day; God will not cast thee into these tormenting flames.

4. If when thou hast any hopes of escaping Hell, *thou canst grieve the more for sin, and dost the more abhor it*, it is a sign thou shalt escape the torments of Hell. There are many, when they think they *must* to Hell, and burn in this everlasting Fire for sin, can then be troubled for sin, can weep and howl, but this is fear of Hell, that wrings these tears from

from their eyes. But the more hopes a godly man hath of escaping this Fire, the more kindly he doth mourn for his sin; that he should sin against that God that hath delivered him from that Lake of Brimstone, which his sins deserved, and this makes him to be careful to avoid all sin, *Hos.* 3. 5.

5. If *thou hast a Fire of Love kindled, burning in thy heart to God and Christ*, thou shalt not be burned in these flames: yea, if there be but some sparks of love in thee to God, and thou art alwaies blowing them up, that they may break forth into a flame; if thou hast such a fire of love kindled in thy heart to God, and Christ, which all the waters of affliction, persecution, cannot extinguish; God will preserve thee from these flames, which will be the next sign.

6. If *thou canst be willing to endure fiery Trials, and any tribulations for the sake of Christ*, he will secure thee from burning in this Fire. Those that, from a right principle, and for right ends, can suffer for God, when he calls them to it, shall never suffer the burnings of Hell; but those that will not, cannot suffer for Christ here, shall suffer for sin hereafter.

7. If *thou valuest Jesus Christ above all*, and he be highest in thy estimations, above all

things in this world, for can a man perſwade himſelf that he is delivered from Hell, and not value Chriſt that came down from Heaven, to ſnatch him as a Firebrand out of the Fire? Chriſt is not only neareſt in his affection of love, but higheſt in the valuation and eſtimation of his practical ſanctified judgement, that he counts all things but loſs in compariſon of the excellency of Chriſt.

If indeed thou art reſolved to forſake thy ſin, to cleave to Chriſt, to own him, acknowledge him before the worſt of men, in the worſt of times, and to love him, and receive him by Faith, and give up thy ſelf unto him; when *others* are damned, *thou* ſhalt be ſaved; when *others* are caſt into a Lake which burns with Fire and Brimſtone, *thou* ſhalt be received into a place of bliſs, and reſt, and joy.

28 MR 59

Ὦ πάτερ οἰκτιρμῶν δι ὑπερβάλλα δόμαθα τοῦ
Αἵματι τῷ χριστῷ ῥύσαι μ' ἐξ ἀΐδαο βαθείης.

Father of mercies! who on High doſt dwell,
By Chriſts blood ſave me from the loweſt Hell.

A FIXED HEART IS NOT Afraid of Evil Tidings.

Psalm 112. 7.

He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.

THIS Verse contains three generall Parts. (1.) A choice Priviledge of a man fearing God. *He* (*i. e.* that fears God, *ver.* 1.) *shall not be afraid of evil tydings.* (2.) The ground of this Priviledge, *His heart is fixed.* (3.) The reason of both the former, because *he trusteth in the Lord*; His heart is fixed, and therefore he doth not fear, he trusteth in God, and therefore his heart is fixed, and his fears removed. Hence are three Doctrines.

Doct.

Doct. 1. *That it is a choice Priviledge of a man fearing God, that he is not afraid of evill tidings.*

Doct. 2. *That a fixed heart is an excellent means to get freedom from fears, when we hear of evil tidings.*

Doct. 3. *That trusting in God is an effectual means to get the heart fixed, and to be free from fears when there are evil tidings.*

I do not intend to treat largely of any of these, yet because of the general fears I observe to be in most people by reason of the present troubles, distractions, and dangers that we are in, I shall briefly speak something of each of these, in their order.

Doct. 1. *That it is a choice priviledge of a man fearing God not to be afraid of evil tidings.* Here I shall premise some distinctions concerning fear. (2.) Shew that to be freed from fears of evil tidings, is a choice priviledge. (3.) Prove that this freedom from fears, is a priviledge that is attainable. (4.) Enquire what are the Reasons why many fearing God are no more delivered from these fears. (5.) What are the Reasons why men destitute of the fear of God, are no more afraid in times of greatest danger. (6.) Make some Application of it.

First,

First, The *distinctions concerning fear*, are these.

1. There is a *natural* fear in men, when they hear of evil tidings; when we hear of any thing that is evil to our natures, that tends to the destruction of natural Life, or to the removing of those things that are for our well-being, there ariseth in us the working of natural fear which is seated in our hearts, and this was in the Man-Christ, and in it self is not culpable.

2. There is a *cautelous* fear, when we hear of evil tidings which puts men on to a prudent, lawful, regular course ordained and allowed by God for the preventing of the evil which we fear. Thus the Disciples fearing the malice of the Jews, did meet to worship God, more privately, the doors being shut, *John* 20. 19. and this is a laudable fear.

3. There is a *Religious* fear when we hear of evil tidings, whereby we are afraid of Gods displeasure, and tremble at his Judgements, as they carry in them a discovery of Gods anger against us. Psalm 119. 120. *My flesh trembleth for fear of thee, I am afraid of thy Judgements*; and this is a desireable fear.

4. There is a *Preposterous* fear, when we

fear

fear men before God, and judgements before sin, when we are afraid of being punished, but are not afraid of sin, that doth deserve it, and procure it; and this is an execrable fear.

5. There is a *sollicitous, vexatious, distrusting, and distracting* fear, which sets the heart upon the rack, and distends the mind as upon tenters, because of some dangerous and hurtfull evils, either real, or only apprehended; and this is a blameable fear, and is to be mortified and subdued; and this is the fear I am to speak of.

Secondly, *It is a choice priviledge to be freed from disquieting, distracting fears when we hear of evil tidings.* Because,

1. *It is the fulfilling of Gods commands*: it is a priviledge to fallen man, for God to give his Law and Commands unto him; for the regulating the inordinate workings of his passions; but it is much more a priviledge to have a heart to obey these commands, and to bring the affections into good behaviour by vertue of these commands. Now God doth often command down these fears in times of great danger. *Mat. 24. 6. and ye shall hear of wars and rumours of wars: See that ye be not troubled; 7. For Nation shall rise against Nation and Kingdom*

Kingdom against Kingdom: and there shall be Famines, and Pestilences, and Earthquakes in divers places, and all these are the beginnings of sorrows. And yet Christ forbids us to be troubled. And to have a frame of heart to answer to the command of Christ is a choice priviledge.

2. *It is the matter of a Promise*, therefore it is a priviledge. What God commands is good, what he threatens is evil, what he promiseth is a priviledge; now to be free from distracting fears is promised as a very great blessing: as in the Text. *He shall not be afraid of evil tidings.*

3. *It is a fruit of Christs purchase*, and one end of his taking upon him our nature, that we may be delivered from Inordinate fears because of approaching evil, *Heb.* 2. 14, 15.

4. *It supposeth the reception of saving grace, and abundance of it*, for though Heathens through an Heroicall Magnanimity have been undaunted at approaching death, and evils, which might arise as well from their Ignorance of what follows after death, as well as from other causes, yet there are none that can upon right grounds be freed from fears of death, and danger, but such as have received grace from God; yea, it doth suppose the exercise of this Grace; of faith and hope, &c. 5. *It*

5. *It supposeth the donation of other great priviledges*, therefore this also is a priviledge to be freed from these fears upon right grounds, supposing a man to have his peace made with God, his sin to be pardoned, it supposeth him to have an interest in Christ, and a title to the Kingdom of God. For though every one that hath these is not freed from these fears; yet those that have them not, cannot upon sufficient Reasons be exempted from them.

Thirdly, *Freedom from fears* (in good measure) *when we hear of tidings is attainable.*

1. *The Examples of Holy men of God demonstrate this*, Psal. 3. 6. *I will not be afraid of ten thousands of people that have set themselves against me round about*, Psal. 27. 1. *The Lord is my Light and my Salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?* 3. *Though an Host should encamp against me, my heart shall not fear: though War should rise against me, in this will I be confident.* Yea, Women that are more subject to fears when they hear of dangers and evil tidings, might through Grace overcome these fears, 1 *Pet.* 3. 6. where those women are now said to be *Sarah's* daughters, that *do well and are not afraid of any amazement.* 2. God

2. *God commands his people not to fear:* therefore this frame of Spirit is attainable. Though Gods commands do not shew us our strength, but our duty, not what we of our selves can do, but what we ought to do; yet the commands of God in the Gospel declare the possibility of obedience, especially when we are assisted by the Spirit of God; for God doth not command things simply impossible.

3. *The nature of Grace infused into Gods peoples hearts evideneeth this to be attainable.* Grace is to relate the workings of our passions, and to set them on their proper objects, and to bound them in their acts, Grace is not the destruction of our affections, but the regulating of them, it doth not make us new faculties & new passions, but reneweth the old. Thus the Law of God is given us, to correct our Inordinate Love to the world, and the fear of God to abate the fears of men.

4. *The joyes and comforts that Gods people are often filled with in times of greatest dangers, and when they hear of evil tidings demonstrate this.* When some of the Martyrs have had tidings brought to them of the time of their death, and the cruell tortures they were to be put unto, have not been

been afraid, but filled with joy. But these distracting fears, & these abundant joyes are inconsistent. Thus the Primitive Christians received the word of God in much affliction, and joy in the Holy Ghost, 1 *Thess.* 1. 6.

Fourthly, If this be attainable, *Whence is it that many of Gods people are no more delivered from these fears?* for the choicest of Gods people have sometimes been subject to them, though at other times they have been able to overcome them. So *David*, Psal. 18. 4. *The sorrows of Death compassed me, and the floods of ungodly men made me afraid.* So 1 *Sam.* 21. 12. So *Jacob* when he heard that *Esau* was coming to meet him, he was sore afraid, *Gen.* 32. 7. and others are kept in great bondage for a long time by these fears. The Reasons might be such as these.

1. The *Best of Gods Saints upon earth are renewed but in part*: and their Graces which should bridle and restrain the exorbitancies of their fears are but imperfect: there is the reliques of all sin in the choicest of Gods people, and these do shew themselves in their prevalent actings at some particular times.

2. *Some of Gods people might be naturally of a fearfull heart*; of a pusillanimous spirit;

nit; though Grace in some measure doth help this, yet it doth not perfectly cure it. *Isa.* 35. 4. *Say to them that are of a fearfull heart, be strong, fear not*—Some are naturally more bold, some more fearfull; and fears in these are more difficultly removed.

3. *Some of Gods people might be under some guilt, by falling into sin*, and this makes them to be afraid in times of danger, they have offended God, that should have comforted them, and wounded conscience that should have witnessed for them; and there is an uproar within, as well as danger without, without are fightings, within are fears, and this might be though they might not question their state.

4. *Some of Gods people might be full of doubts and questionings concerning their present state, and future happiness*; they know not whether they are converted, whether they do believe, or love God, they are in the dark, and do not know whether they shall be damned or saved; be received to glory or cast down to misery; and when they hear of evil tidings, and of the designs of Enemies, when they see a storm a coming, and think they may fall in the storm, and for all they know afterwards might fall into Hell, this makes them so much

much afraid. When yet indeed this is not so much a fear of losing Life, as it is a fear of losing Heaven.

5. *The suddenness of some evils that do befall them might be the cause of their fears.* When an affliction comes unexpectedly, and doth as it were surprize them before they are aware, and can recollect their scattered thoughts.

Fifthly, *What are the Reasons why many men destitute of the fear of God are not afraid of evil tidings?* When dangers are near them, they do not tremble, when these dangers might bring on death, yet do not fear; drunkards, and swearers, and prophane people are not terrified at the approach of very sore and dreadfull evils, but at such a time may eat and drink and sleep, and sin too without fear, *Jude* 12. this may be,

1. Because of the *blindness of their minds*, that they see not Gods wrath in those evils that are coming upon them, nor do believe they are for their sins: They look at the hand of men, but see not the hand of a displeased God in these dangers.

2. Because they see not *the danger they are in of Hell and damnation*, which these approaching Judgements might send them

to.

2. Thus many were not afraid of the plague, because though they did tread upon the borders of Hell, they did not perceive it; they are fool-hardy and therefore do not fear.

3. Because their hearts are *hard and insensible*; by sinning they have contracted a hardness which makes them fearless of Wrath and Judgements.

4. Because they have a *secret presumption that they shall escape*; that these Judgements shall not come near them, nor overtake them.

5. Because God *in righteous Judgement hath given them over to this frame of heart*, and hath designed them for destruction. They are not the safer, because they are secure; but nearer unto ruine.

The Uses of this shall be

For { Reproof / Exhortation } to the people of God.

Use 1. Is this so great a priviledge, and that which might be obtained, to be freed in good measure from distracting fears in times of danger; why then are you that fear God, so much filled with these fears?

Why

Why are you so much disquieted in your hearts? why are you so discomposed in your minds? You hear of wars and rumours of wars, of Forreign Enemies approaching to your Coasts and Land, and are terrified in your hearts, with such slavish fears; you ought indeed to be sensible of Gods Judgements, and of the sins that do provoke the Lord against the Nation, but so you may, and yet be of a composed mind, and without such terrifying and distracting fears of men. That you may be stirred up to subdue these fears which are so stirring in your hearts, and cause such great consternation of spirit, consider the evil aggravations of such a frame of heart.

1. These disquieting, distracting fears are *disobedience to Gods command*, whereby he chargeth you to subdue and quell them. The same God that commands you to pray, and to believe, and to love, and fear him, commands you not to fear, nor be afraid of men, though they may intend, and design, and seek your ruine. Thus when the *Israelites* were in danger, having the Host of the *Ægyptians* behind them, and the Sea before them, were commanded not to be afraid, Exod. 14. 13.

Fear

fear not, stand still, and see the Salvation of the Lord—Numb. 21. 34. Deut. 31. 6. Isa. 41. 2. 8. And will you make conscience of obeying other commands, and will you not endeavour to be conformable unto this? will you labour to regulate your affections of Love and Desire and delight, when God commands you, and will you not take pains to order your affection of fear? is it not this to be subjected unto God as well as all the rest? and if it be not, are not you (so far) disobedient unto him? and *this is a greater evill than all the evils you so much fear.*

2. These distracting fears *do hinder you in your service and duties unto God, and indispose you for his Worship.* The greater the evils are, of which you have tidings, the more care you should take to keep your hearts in frame, that you may be the more fit to pray and seek the Lord, to get nearer to him, and to believe more on him, but disquieting fears of approaching evils are great Impediments to you in all these, that you cannot pray so fervently, nor believe so stedfastly, nor apply your selves to God so fiducially, as at such a time it should be your care to do: and to have your hearts out of a praying

ing frame is *a greater evil, than all the sufferings you so much fear.*

3. These distracting fears *are dishonourable unto God, and a discredit to your Gospel-profession.* In all these fears you reflect upon God, as if he were not the Ruler among the Nations, the disposer of all things that come to pass; as if he wanted power to protect you, or had not love, that should move him in those dangers to be careful of you; for if you believe all this, why should you fear? and why should your hearts be thus disquieted? Besides, hereby you do disgrace Religion in the eyes of the world, and cause them to believe there is nothing in praying, and hearing, and attending upon God to bear up the hearts of those that have frequented such duties, when they see you as full of distracting fears, as those that never were used to such work: and hereby you do dishonour God, by discrediting his waies, and *this is a greater evil than any evil of suffering you so much fear.*

4. These distracting fears are *the fruits of preceding sins, and do suppose that some other sins have first prevailed over you.* These fears proceed from your unbelief, in whose womb they are conceived, they do

to proceed from your forgetfulness of God, what he is, and what he hath promised, and at such a time as this, to be guilty of such sins as these, *is a greater evil, than any evil of sufferings you do so much fear.*

5. These disquieting and *distracting fears* are *sinful fears*; the fear of God is holy fear; but the inordinate fear of troubles in the world, are sinful fears, as all the former particulars do prove, because they are a breach of Christs command, and hinder you in your duties unto God, and are dishonourable unto him, and do discredit your Professions; and whilest you are thus fearing, you are sinning, and *this is a greater evil than all the evil of sufferings that you so much fear.*

6. These distracting fears are the *cause of many other subsequent sins*: They are the cause of much murmuring and repining, and that is a sin; of hastening to the use of unlawful means to prevent the evils that you fear, and that is a sin; that which is the *fruit of sin, is sin, and the cause of other sins*, should with all diligence be subdued by us; and if it be not, *this is a greater evil, than all the evil of sufferings you so much fear.*

7. These distracting fears are *fruitless*

fears; they do much harm, but no good; they do not help you out of trouble, nor deliver you from the evils, the approach whereof you are so much affrighted with: the fear of God, and the fear of sin, are profitable fears, being means to preserve you from the evil of sin, and consequently from the sting of sufferings, if not from sufferings themselves; but these fears do argue the weakness of your fear of God, and do cause you to sin, and *that is worse than all the evils of sufferings you so much fear.*

8. These distracting fears are *self-tormenting fears*, they rack the mind, and distress the heart, more than the evils themselves would do when they come upon you: as the fears of death are more tormenting than death it self; so are the fears of evils that are the fore-runners of death. The fear of a Prison doth more disquiet than the Prison doth hurt: there is more torment in our own imaginations, fancies and apprehensions of evils, than in the evils themselves; *fear hath torment in it* 1 Joh. 4. 18. And addeth to your grief, and multiplieth your afflictions, *and so is worse than all the sufferings you so much fear.*

9. These distracting fears *deprive you of the comfort of your present mercies.* While

you

you thus fear evil to come, you cannot delight in the good that is present; you have many outward mercies now, but you do not enjoy them, while you have them, and are under these racking fears: disquieting thoughts of evils, that only have a being in your fancy, and are not real, nor future, do distrelish the sweetness, which else you might find in your enjoyments; which are both real and present: so the inordinate fears of death, take away from some the sweetness of their present life; and this might be a greater evil, *than all those you do so much fear*, because herein you are your own tormentor, but the sufferings you fear are from others.

10. These distracting fears *will endanger your Apostacy from the wayes and Truths of God*: When you are called to bear witness to the Truth, and to own the Reformed Religion according to the Scripture, or die, these fears will shake you, and you will be in danger of denying what now you own. Did not these slavish fears cause *Peter* to deny his Lord? and if *you do so, this will be a greater evil than all the sufferings you so*

much fear. These are the aggravations of these distracting, vexatious fears.

Use 2. Be exhorted to get your hearts freed from these distracting and distracting fears, expel them: See that ye be not troubled nor terrified at evil tidings: and here I shall shew what grounds and reasons Gods people have against these fears, and how they may subdue them.

1. *Is not your peace made with God? and will you then be afraid of evil tidings?* Is not God your friend, your Father, your God in Covenant? Let them that have God for their enemy *now* be afraid, but let not the friends of God be sinfully disquieted, though ten thousand men should combine against them: God is the strongest, the surest enemy; and his the strongest, the wisest, and the surest friend; and though all the world should be against those, whose peace is made with God, they should not be afraid, Joh. 14. 27. *Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you: Let not your heart be troubled, neither let it be afraid.*

2. *Have*

2. *Have not you obtained the pardon of your sins, and will you then be afraid of evil tidings?* Where guilt is removed, let fear of men and worldly troubles be banished. If your sins were not forgiven, and death-threatning dangers did approach, your hearts might sink, your spirits fail, your knees knock one against another for fear and horrour; but where sin is pardoned, there is no such cause.

3. *Have not you such riches that sin cannot plunder you of, nor take from you, and will you then be afraid of evil tidings?* Your riches are laid safely up out of the reach of all your enemies, and they can never undo you, nor impoverish you, who have laid up your treasure in Heaven: Worldly goods worldly men might take from the owners thereof, but the truest and most lasting riches cannot be lost; your estate is secure, therefore do not fear.

4. *Your souls are out of the reach of the vilest and most malicious men, and will you yet be afraid of evil tidings?* Your soul is immortal, and cannot be slain; and though men might send you to your

graves, they cannot cast you into Hell; though they may kill you, they cannot damn you, then fear them not, *Matth.* 10. 28.

5. *Have not you an incorruptible Crown, an everlasting Kingdom, which you shall be possessed of, and yet will you be afraid of evil tidings?* Is not Heaven and Glory yours? is not Eternal Life and Happiness yours? Let them fear death and dangers, that afterwards must go to Hell; but let not your hearts be troubled, who are so near unto, and so sure of a Kingdom, and a Crown in another world.

6. *Is not there enough in God to support your hearts, and quiet your minds, and will you yet be afraid of evil tidings?* Is there not Infinite Power and strength in God to keep evil from you, or to support you under it, or to deliver you out of it? Did not this keep the three Children from these fears, when tidings was brought to them, that they must worship the Idol, or be cast into the fiery Furnace; but they were not careful to answer in this matter, because they knew that God was able to deliver them, and said, yea, and he will deliver

us,

Deut. 3. 16, 17. Is there not love and faithfulness in God, and wisdom? and is he not eternal and unchangeable in all these? and yet will you fear?

7. *Have not you had many experiences of Gods appearing for you in former troubles? and will you yet be afraid of evil tidings?* A remembrance of former experiences in past deliverances, will be a help against present fears, by reason of approaching dangers. Do not you remember, such a time you were in such a strait, and God helped you? in such a danger, and God delivered you? and he is the same still, and will do the like for you, if it be for your good, *Deut. 7. 17. If thou shalt say in thy heart, these Nations are more than I, how can I dispossess them?* Vers. 18. *Thou shalt not be afraid of them, but shalt well remember what the Lord thy God did unto* Pharaoh, *and unto all* Egypt.

8. *Is not God among you? and is not his presence with you? and will you yet be afraid of evil tidings?* Gods presence is good security against all dangers, and a sufficient Argument against all fears, *Deut. 7. 21. Thou shalt not be affrighted at them: for the Lord thy God is among*

you, *a mighty God and terrible*, Psal. 118. 6. *The Lord is on my side, I will not fear what can man do unto me?* 2 Chron. 32. 7, 8. Jer. 42. 11. Gen. 26. 24. *Numb.* 14. 9. 2 King. 6. 16. Isa. 43. 5. *Fear not, for I am with thee* — Heb. 13. 5, 6.

9. *Hath not God promised to help you in all conditions, and to enable you to bear afflictions, or else make a way for you to escape, and will you yet be afraid of evil tidings?* A cluster of precious Promises you have in *Isa.* 41. 10, to 17. Where God bids you not fear, for he is with you; nor be dismayed, because he is your God, and saith, *I will help, I will strengthen*, yea, *I will uphold* thee; and again, *fear not, I will help thee*; and again, *fear not*, thou worm *Jacob, I will help thee.*

10. *All things shall work together for your good, and end in the destruction of his enemies, and will you yet be afraid of evil tidings?* You may think all things conspire for your destruction, but God promiseth they shall work for your good, *Rom.* 8. 28. And that all the designs of wicked men, which God may use for a

scourge, and as his Rod, to chastize his children by, shall end in their own destruction, *Isa.* 10. 24. *Therefore thus saith the Lord God of Hosts, O my people, that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a Rod, and shall lift up his staff against thee, after the manner of* Egypt, Vers. 25. *For yet a very little while, and the indignation shall cease, and my anger in their destruction.*

Besides these supporting Considerations to uphold your hearts against the fears of evil tidings, and troubles, and dangers, take briefly these following Directions or Rules.

1. That you may not be afraid of men, and of any thing they can do, *fill your hearts with the holy fear of God.* As Fire draws out Fire, and as one Nail drives out another; so fear will expell fear. Fear of God is an excellent remedy against fear of men, and all outward troubles that might come by them, *Isa.* 8. 12. — *Neither fear ye their fear, nor be afraid.* How shall this be attained? *Vers.* 13. *Sanctifie the Lord of Hosts himself, and let him be your fear, and let him*

be your dread, Luke 12.4. — *Be not afraid of them that kill the body, and after that have no more that they can do.* And the help against this fear follows, *Vers.* 5. *But I will fore-warn you whom you shall fear, fear him, which after he hath killed, hath power to cast into Hell; yea, I say unto you, fear him.* Where our Lord makes a comparison between the persons, and things that we should fear: the persons, *God and men*; the things that God can do, can cast into Hell; the things that men, the most that they can do, is to kill the body, *Isa.* 51.12. — *Who art thou, that thou shouldest be afraid of a man that shall die, and the Son of man, which shall be made as grass?*

2. *Be holy in all your conversation*; depart not from the precepts of God; take heed of guilt, live circumspectly, do not sin, and you need not fear; *Prov.* 3.21, to 27. When we are loose in prosperity, we shall be the more afraid in Adversity; but one that walks close with God, may be bold as a Lion, *Job* 11. 14, 15. The fear of the Lord is to depart from evil, and departing from evil, will be a special cure of the fears of men, and troubles.

3. *Get*

3. *Get strength of Grace*: great troubles breed great and strong fears, and a little grace cannot bear great burdens, nor weak grace subdue strong fears, *Josh.* 1. 9. *Be strong, and of a good courage, be not afraid, neither be dismayed* — Be strong in Faith, be strong in Love, and Hope, and you will fear the less. Christ chargeth the greatness of his Disciples fear, upon the littleness of their Faith, *Matth.* 8. 26. *Why are ye so fearful, O ye of little Faith.*

4. *Make Gods interest yours, and Gods end and design to be yours*: Such as enter into dangers, and are carrying on an end contrary to Gods end, and designs contrary to Gods designs, may fear, for they shall fall; but if you make Gods glory your end, and that which is the cause of God to be your cause, you will have Gods presence for your protection, 2 *Chron.* 20. 15.

5. *God hath fixed bounds to the malice and rage of wicked men, beyond which they cannot go.* They cannot harm you without the permission of your Father; they must have leave from God, before they can touch one hair of your head.

6. *God*

6. *God hath Immoveably fixed the term of your lives.* Your time is in Gods hands, not in the hands of your enemies. They cannot Kill you, nor Imprison you, when they will, *Psalm* 31. 15. Your dayes are appointed, *Job* 14. 14. the number of your moneths, and moments are with God. And though this doth warrant no man to neglect the means of preservation of his Life, yet it may abate the fears of losing Life; Because the term is fixed.

7. *Get your hearts fixed,* if you would not have them filled with fear; an unfixed heart, will be in times of danger a fearfull heart. But this is the second Doctrine.

Doct. 2. *That a fixed heart is an excellent means against disquieting fears when we hear of evil tidings.* *Psal.* 112. 7. Yea, *Thou shalt be stedfast, and shalt not fear.* Four things are here to be spoken to, (1.) *What is included in fixedness of heart.* (2.) *That a fixed heart doth help against disquieting fears in times of danger.*

(3.) *What*

(3.) *What are the advantages of a fixed heart.* (4.) *What are the means to get the heart fixed in shaking times.*

By the Heart understand the soul, with all the powers and faculties thereof, as Prov. 23. 26. *My Son, give me thy heart.* Psalm 51. 10. *Create in me a clean heart O God.*—Now that we may understand this fixedness, consider the equipollent Phrases thereof in the Scripture: Sometimes to be fixed, is set forth by being stedfast, *Psalm* 78. 8. 37. *Hebrews* 3. 14. by being setled, *Col.* 1. 23. by being rooted and grounded, *Ephes.* 3. 17. by being stablished, *Psalm* 112. 8. *Romans* 16. 25. 1 *Pet.* 5. 9, 10. by being built upon a rock, *Matthew* 7. 24. by being immoveable, 1 *Cor.* 15. 58. by being strengthened with Might in the Inner-man, *Ephes.* 3. 16. In fixedness of heart there are these things.

1. There is the *fixedness of the Judgment*, in being firm to our principles, holding fast our profession, and form of sound words, 2 *Tim.* 1. 13. not being tossed to and fro with every wind of Doctrine, *Ephes.* 4. 14. being established in the present truth, 2 *Pet.* 1. 12.

Having

Having stedfast, firm, and setled apprehensions of the nature of things, true and false, good and evil. When the Judgement doth *firmly*, constantly dictate, that Good is to be embraced, loved and delighted in, in the greatest Persecution and affliction, and that sin and evill is to be avoided, though a man might have prosperity by walking in the wayes of sin, or suffer if he do not. Then the Judgement is fixed.

2. There is the *fixedness of the will*, in making its choice of God, and that which is truly good after due deliberation of the Judgement; and doth firmly refuse sin, and will not meddle with it upon any terms: Then the will is fixed.

3. There is the *fixedness of the affections upon their proper and suitable objects*. When desires do principally go out after God, and Love doth rest in him, and delight and joy is chiefly placed in God; when hatred is setled against sin, &c. then the affections are fixed.

4. There is the *fixedness of conscience*; when it is savingly inlightened, and doth setle

settle upon Christ, and holds a man tite and close to the performance of his duties, notwithstanding all opposition: then conscience is fixed.

5. There is a *fixedness of Purpose and resolution*, when a man is resolved, come what will come, Prosperity, Adversity, Life, Death, he will be holy, and will go on in his duty, and with full purpose of heart doth cleave unto the Lord, *Acts* 11. 23. and saith, if in this way, I perish, I perish, *Esther* 4. 16. then the resolution is fixed.

6. There is the *fixedness of the Thoughts and Memory*. When the memory retaineth that which is good and the thoughts do dwell upon it. Thus fixed thoughts are opposed to wandering thoughts, when the thoughts are fastned upon God and do not rove and run after vanity, and things impertinent; then the thoughts are fixed.

Secondly, *A heart that is thus fixed is an excellent means against distracting fears in times of danger*. Because,

1. A heart fixed upon God is a *single and sincere heart*, and an heart that is sincere, is not so subject unto these fears; but fear-

fearfulness surpriseth the Hypocrite, *Isaiah* 33. 14. He that hath an heart and an heart, is not fixed, for a double minded man is unstable in all his wayes. *James* 1. 8. Now when a mans heart is upright he hath an holy boldness in distracting times. When a man hath the testimony of his conscience, that in simplicity and godly sincerity he hath had his conversation in the world, this will expell his fears and fill him with joy, 2 *Cor.* 1. 12.

2. A heart that is fixed is a *serene heart*. There is a calmness, well grounded quietness, an holy tranquility in a fixed heart: And if there be peace within, storms and tempests without do not make that Impression of fear upon the heart, as they do, where the soul is inwardly disquieted, and all things within, are in a tumult and an uproar.

3. A heart that is fixed is an heart *that is constant*, the same at all times: a fixed heart is for God in times of danger, as well as in times of safety, in poverty and want, as well as in plenty and abundance; but persons unfixt do change

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as times do change. Now constancy in good, doth strengthen Grace, and Grace strengthened, doth better suppress inordinate fears.

4. A heart fixed is a *patient heart*, James 5. 8. *Be ye also patient, stablish your hearts.* Patience doth stablish the heart, as frowardness doth unsettle it, and that which doth stablish the heart, doth make it less to be surprised by distracting fears.

5. A heart that is fixed is a *prepared heart*, it is in readiness for any duty, to bear any burden: and when the heart is prepared for troubles, it doth the less fear them.

Thirdly, *What are the advantages of a fixed heart in times of great commotions and disquietments, of a setled heart in shaking troubles*; These are many and great,

1. The more you are fixed in that which is good, *The more like you are to God*, God is alwayes good, and alwayes holy, and alwayes just and righteous, he is Immutable in all these. The more therefore you are fixed, setled, rooted, grounded in good, the nearer you are

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in conformity to God; as the more any are fixed, setled, rooted in sin, the more like they are to the Devil, and to obdurate Reprobates in Hell, who are unalterably confirmed and fixed in their enmity unto God and goodness.

2. The more your hearts are fixed, setled, rooted and grounded in goodness, the *higher apprehensions, deeper Impressions you will have of the Love of God in Christ into your soule.* An unfixed, unsetled heart cannot stedfastly behold the Love of God. Ephes. 3. 17. — *that ye being rooted and grounded in Love,* 18. *May be able to comprehend with all Saints, what is the breadth and length, and depth, and height,* 19. *And to know the Love of Christ which passeth knowledge.*

3. A heart setled and fixed upon God is the *only fixed and setled thing in this world*: All things under the Sun, are inconstant, uncertain, tickle. Many men in times of trouble cry, they will settle their Estates, and in time of prosperity they will fix, and settle in such a place for trade, or pleasure; but if their hearts be not setled, and fixed, they have indeed nothing setled, and all your hearts fix

upon

upon God, you will lead an unsetled restless life while you are in this world: for it can fix no where but upon God, nor rest till it be setled on Christ.

4. A heart that is fixed, *will not be easily drawn aside by temptations of the Devil or the allurements, nor driven by the affrightments of the world, to sin against God:* The temptations of the Devil, and the allurements and threatnings of the world, are like the waves of the Sea against the Rocks, that beat against them, but do not remove them; for the Rocks are firm, they are fixed: The Devil tempts such a one to sin, he resists, for his heart is fixed, 1 *Pet.* 5. 9. Men entice, but he consents not, for his heart is fixed; this is a great advantage of a fixed heart; an unstable heart doth quickly yield.

5. A heart that is fixed hath the more *habitual peace and contentation:* To be fixed and setled on God, is to lay a sure foundation for a firm and lasting peace: Unfixedness is the discomfort of life.

6. The more your hearts are fixed on, and for God, *you may go to the Throne of Grace with greater confidence:*

instability

instability makes a man hang down his head with shame when he goeth to prayer, and stops his mouth, and straitens his heart.

7. Those that have a fixed heart shall be *presented holy and unblameable, and unreproveable in the sight of God*, by and through the Righteousness of Christ, *Col.* 1. 22, 23.

8. Those that are fixed in shaking times, are the *rejoycing of the hearts of the Ministers of Jesus Christ*, Col. 2. 5. Unstable Christians are the grief of their hearts.

9. Those whose hearts are fixed, shall *persevere and continue*, when unstable Professors will totter and fall.

10. Such shall *die with greater comfort, and more spiritual peace*; and go out of this world with an holy triumph over their spiritual enemies, that while they lived, could not divert them from the waies of God.

Fourthly, *What are the means to obtain a fixed heart in shaking times?*

1. Get a *new heart*; an old heart is an unsetled heart, it doth never fix upon God, till it be renewed; it is still wandring from

from creature to creature, from one vanity to another, till it be created anew, and then it settles upon God, and stayes it self upon Jesus Christ, and resteth upon him.

2. *Grow in fixing Graces*: Grace doth establish the heart, *Heb.* 13. 9. And the more of this you have, the more you will be fixed. These heart-fixing graces are 1. *Faith*, 1 Pet. 5. 9, 10. Faith lays hold upon Christ, the Rock, and by it the soul doth lean upon him, and standeth fast in all storms. 2. *Love* is an heart-fixing grace; it is for want of love to God, that men prove unstable in troublous times, and forsake God; Love is an uniting affection, and tyes and fixeth the heart to the object that is beloved. 3. *Hope of Heaven* is an heart-fixing grace: This is like the Anchor to the Ship in storms and tempests, *Heb.* 6. 18. 4. *Delight in God* is an heart-fixing grace; we are not easily drawn off from that in which we place our greatest delight.

3. *Sit under heart-fixing Means*. God hath appointed Ordinances to settle, stablish, fix the heart upon himself. 1. *The Preaching*

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Preaching of the Word is an heart-fixing means. Ministers are for the converting and setling of mens hearts upon God, 1 *Thes.* 3. 2, 13. 2. *Prayer* is an heart-fixing means. When you are shaken with temptations, run to God by fervent prayer, and he will stablish you, 2 *Thes.* 2. 16, 17. 3. *Christian Conference*; by this Believers build up one another in their most holy Faith. 4. *The Lords Supper*; this is appointed for the strengthening, stablishing, fixing of the heart. 5. *Holy Meditation*; wherein we fix our eye upon God, and Heaven, the Life, the Joy, the Glory, the Crown that is above; and while the eye of Faith is fixed there, the heart remaineth setled and firm in the way that leads thereto.

4. *Associate your selves with those that are fixed*, take heed of the company of giddy and unstable Professors.

5. *Be fruitful in the waies of God*; a barren heart will be unsetled; if you would be stedfast and unmoveable, then be alwaies abounding in the work of the Lord, 1 *Cor.* 15. 58.

6. *Live Sermons* that you hear, practice the Truths that you know, then shall you be

be like to a house fixt upon a Rock, Mat. 7. 24.

7. *Be alwaies lawfully employed.* Idleness doth unfix the heart.

8. *Watch* over the fickleness and unconstancy of your hearts; an heart not watched, will prove unstable.

9. *Believe and apply Gods Promises*; there are Promises made of stedfastness, and Promises made to stedfastness, improve these, and they will establish you.

10. *Mortifie every sin.* As grace doth establish, so sin doth unhinge the soul.

11. *Resolve all your Doubts*; whether about your Love to God, or Gods Love to you; for doubts will make you waver.

12. *Treasure up Experiences* of the workings of your hearts towards God, and of the workings of the Spirit upon your hearts. When you remember Gods gracious dealings with you, you will not easily be drawn from him.

13. *Be weaned from the love of the world*; sit loose to earthly things, if you would fix your heart upon God, for you cannot fix your eye upon Earth and Heaven too at the same time.

14. *Often*

14. *Often look into another world*, and fix your thoughts upon Eternity; be thinking of the place to which you are going; he that keeps his thoughts fixed upon his Journeys end, will not wander out of his way, but keep the road that leadeth thither, though it should be foul and difficult to travel in.

15. *Put your trust in God*: If you trust in other things, you will wander; but if you place your confidence in God, you lean upon a Rock. Now to this, I shall (but briefly) move you to it, direct you in it.

Motives to trust in God.

1. It is your best and wisest course to trust in God, *Psal.* 118. 8. *It is better to trust in the Lord, than to put confidence in man.* Vers. 9. *It is better to trust in the Lord, than to put confidence in Princes*, Prov. 28. 26.

2. You have nothing else to trust in, besides God: Or if you should, they will all fail you: If you trust in friends, they will die, or kick you off; if in riches, they are uncertain, and will flye away;

way; if in your parts, they will delay, &c.

3. To trust in any thing else, is flat Idolatry: Trust is a part of natural Worship, which is due to God, and to him only.

4. If you trust in God, he will not disappoint you, and you might plead your trusting in him, as an Argument that he would not leave you, *Psal.* 141. 8. — *In thee is my trust, leave not my soul destitute.*

5. This will be your best security, and your greatest safety, *Prov.* 29. 25. *The fear of man bringeth a snare; but whoso putteth his trust in the Lord, shall be safe,* 2 Sam. 23. 31. *He is a Buckler to all that trust in him.*

6. God hath laid up good things in store for them that trust in him, *Psal.* 31. 19.

7. To trust in God is the most effectual course to bring to pass what you do desire, *Psal.* 37. 5.

8. Trusting in God will rid your hearts of the fear of men, *Psal.* 56. 3.

9. Trusting in God will make you fixed, and settled, and unmoveable, *Psal.* 151. 1.

10. The Lord takes special notice of those that trust in him, and when he will be very furious against his enemies, he will be very gracious unto them, *Nahum* 1. 7.

Directions to put your trust in God.

1. *Get the right Knowledge of God.* Many men, if they had been known better, would have been trusted less: But if God were known more, men would trust him more. It is ignorance of God that is the cause of our distrusting of him, *Psal.* 9. 10.

2. *Prove your Interest in him*; know he is your God in Covenant, your Father, your Friend, and you will trust in him, *Psal.* 25. 2.

3. *Record the Experiences* that you have had of Gods gracious dealings with you, and the many mercies and deliverances that you have had from him, 2 *Cor.* 1. 10.

4. *Study, believe and apply Gods Promises.* His Promises are props for your faith and trust: you will trust a man when you have his word, if he be faithful to it:

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more if you have his bond; most, if you have his oath: you have Gods word, and oath, and will you not trust him? *Prov.* 22. 19.

5. *The Infinite Power of God*; *In the Lord* Jehovah *is everlasting strength*, and this is a ground of trust in him, *Isa.* 26. 4. The three Children trusted in God, because they believed that he was able to deliver them, *Dan.* 3. 16, 17. When all other things fail, because they are weak, God will not fail, because he is infinite in strength. The ability of a friend, is a moving cause of our trusting to him, and a reason why we are not then much solicitous about our affairs, because we have committed them to one that is able to manage them. God is able to manage the concernments of his Church and People, nothing can be an impediment to God, therefore think of this, and trust in God.

6. *The Infinite Love of God is an help to holy trust in God:* We are apt to trust those whom we love, and are perswaded of their love to us; and proportionable to our apprehensions of their love (suppose them wise and able) is the de-

gree of our confidence in them. God is full of power, and therefore can do what he will; and he is full of love, and therefore will do what he seeth good for his people, in subordination to his glory. Think of his love to you, and trust in him.

7. *The over-ruling Providence of God is a ground of trusting in him:* Nothing is done in the world but by God, either effecting, or permitting it. There is no creature made by God, that is not governed by him; and subject to him, and his dominion; the most malicious cannot harm you; the greatest in power upon Earth cannot touch you, without Gods permission. It is easie for God to put an hook in the nostrils of his enemies, and lead them about which way he pleaseth, *Isa.* 37. 29. Devils could not meddle nor harm *Job*'s Cattel without Gods permission, *Job* 1. 10, 11, 12. and 2. 5, 6. The Devils could not enter into the Swine, till they asked leave from Christ, *Matth.* 8. 31, 32. All things are done exactly according to the counsel of Gods will, *Ephes.* 1. 11. Think of this, and trust in God.

8. *The*

8. *The Infinite Wisdom of God, is a ground and help of your trusting in God:* He knows all your affairs, all your griefs, and cares, and fears, your dangers, your troubles, all the designs, contrivances, counsels of his peoples enemies against them. *His Understanding is infinite*, Psal. 147. 5. *All Gods works were known to him from the beginning of the world*, Act. 15. 18. *The foolishness of God is wiser than men; and the weakness of God is stronger than men*, 1 Cor. 1. 25. Now because he is Infinite in Wisdom, he knows how to exert his Infinite Power, and to manifest his love, and to act by his Providence, as shall be most for the good and advantage of his people. Think of this, and it will help you to trust in God.

9. *Gods Immensity and Omnipresence, is a ground and help of trusting in God.* He is always with you, in you, about you, never absent from you. If you have a friend that is able, and loving, and wise, yet if he be a great way off, in a far Country, he may be no relief unto you, at least at some times, because he might not know your straits, not is present to succour you. But God is always near at

hand, when you are in the waters of affliction, he is with you; and in the Fire of tribulation, he doth not forsake you, and this is propounded as a ground of trust, *Heb.* 13. 5, 6. Think of this, and it will help you to trust in God.

10. *Gods faithfulness in performing Promises, is a ground of trusting in God.* If you had a friend that was able, and did love you, and were wise, and alwaies with you, and yet were sometimes unfaithful in his word, it would diminish your confidence in him; but God he cannot falsifie his word, for he is Truth: Now there is no condition into which you can be brought, but there are Promises suitable for that condition; and God will give a Being to his Promises. Think of this, and it will help you to trust in God.

11. *The Unchangeableness of God, is a ground and help of trust in God.* You read of Gods antient Love unto his people, of his wonderful works that he hath wrought for his Church in several Ages; he hath pitied them in their misery; he hath lifted them up when they were brought very low, his bowels did yearn,

yearn, his heart did move within him: He is the same God still, the same in Power, the same in Love, the same in Wisdom, the same in every thing. Your condition is not the same, your health is changed into sickness, your prosperity is changed into adversity, riches into poverty, but God is the same to you in all conditions. Think him to be so, and you will trust in him.

12. *Gods absolute Independence, is a ground and help of trust in God.* It is very rational you should depend upon him, that depends upon none, who is absolute and supreme. Think him to be so, and this will help you to trust in him.

13. *All the relations you stand in to God, are grounds of trust in him:* He is your Father, your Friend, your King, your Husband, your Lord and Master, your Creatour and Redeemer. Think of these, and trust in God.

14. *The Insufficiency of all things to do you good, or help you without God, is a ground of trust in him.* Your life, your comfort consisteth not in what you do enjoy, all things are unable to do that for you, for which you use them, without

Gods blessing. You cannot trust to your bread to nourish you, when you eat it; you cannot trust to your horse to save you, when an enemy is behind you; nor to your wisdom, to direct you, in cases difficult; for without God all these are vain. Think them to be so, and you will trust in God.

15. *Sincerity and uprightness of heart, is an excellent help to holy trust and confidence in God.* Hypocrites may presume, but cannot truly trust in God, 1 *Joh.* 3. 21. *If our heart condemn us not, then have we confidence towards God,* Psal. 26. 1. *Judge me O Lord, for I have walked in mine integrity: I have trusted also in the Lord, therefore I shall not slide.*

Characters of holy Trust in God.

1. Such as truly trust in God, *do trust in nothing else, with the same kind of trust or measure of confidence.* For as we cannot serve God and Mammon; as we cannot love God and the Creature, with supreme and prevalent Love; so neither can we depend upon, and trust in God, and other things; but as we love other things in subor-

ſubordination to God; ſo we might expect help from other things, while we put our truſt in God. Thus Gods people are ſaid to truſt in God by way of oppoſition to, and excluſion of, all other things, *Pſal.* 20. 7. *Jer.* 3. 23. All their truſt is in God.

2. Such as truſt in God, *are careful to pleaſe him, and fearful to offend him.* It is the care of their hearts, and the endeavour of their lives, to keep Gods Commandments, and to cleave to him; living in a courſe of ſin, and truſting in God, are inconſiſtent. Many will be drunk, and ſwear, and be prophane, and yet ſay, they truſt in Gods mercy, and Chriſts merits for ſalvation. This is preſumption, not confidence in God. Truſting in God, and doing good, are companions, *Pſal.* 37. 3. *Truſt in the Lord, and do good* — 2 King. 18. 4. *He removed the High Places, and brake the Images, and cut down the Groves, and brake in pieces the brazen Serpent that* Moſes *had made: for unto thoſe dayes the Children of* Iſrael *did burn Incenſe unto it* — Verſ. 5. *He truſted in the Lord God of* Iſrael, *ſo that after him was none like him among all the Kings of* Judah, *nor*

any

any that were before him, Verſ. 6. For he clave to the Lord, and departed not from following him, but kept his Commandments which the Lord commanded Moſes.

3. Such as truſt in God, *can truſt in him, in all conditions, and at all times.* For there are in all conditions, and at all times, the ſame grounds in God of our truſting in him. I know there is different actings of this truſt, in different conditions, and at divers times, yet the heart is habitually diſpoſed at all times, to truſt in God, in poverty, affliction, dangers, and in death. *Pſal.* 62. 8. *Hab.* 3. 17, 18.

4. Such as truſt in God, *will not, dare not uſe unlawful means to be freed from any trouble that they are in, or prevent danger that they fear.* Indeed they dare not neglect means appointed by God, nor uſe any forbidden by him, *Iſa.* 28. 16.

5. Such as truſt in God, *have an holy contentation, and acquieſcence of heart in Gods diſpenſation towards them.* If God preſerve them, provide for them, they do bleſs him; if he bring afflictions and troubles upon them, they ſubmit unto him.

6. *They are patient under wrongs and injuries,*

injuries, and commit their cause to God, in whom they trust, and that judgeth righteously, Psal. 38. 13, 14, 15.

If you have this trust in God, he will keep you in perfect peace, whilest your minds are stayed on him; if you thus trust in God, your heart will be fixed, and you will not be afraid of evil tidings.

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28 MR 59

